

THE
PHILOSOPHY
OF
CHIROPRACTIC

VOL. V.
PALMER
1909

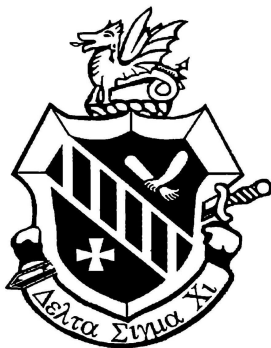
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1909

A. J. Larnon,

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Restore Function Page 79

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B. J. PALMER, D. C., Ph. C.
DAVENPORT, IOWA, U. S. A.

DEDICATION.

My assistants, to date, have been few, but of excellent judgment, unlimited applicability, always willing and ready to enter into broader fields. *Hilda M. Lundberg, D. C., Ph. C.*, won her degree of *D. C.* through hard labor as a student in the classes of this school. She earned the higher compliment of *Ph. C.* by harder but more pleasant work as a teacher—it being an *honorary* degree presented by the faculty of *The P. S. C.* Her ability and constant endeavor has been to make today's lessons better than yesterday's; how well she has succeeded will be a memory in the minds of her students. Her illustrations and detailed knowledge of that most interesting study, anatomy, was most thorough, her memory, seemingly, beyond comprehension. Her exemplifications, in and out of the class room, have been of the best, and only laborious concentration has reduced that work to where it has been a science in her hands.

As *The P. S. C.*'s anatomy professor, Dr. Lundberg was an expert; as an assistant, her abilities permitted more time upon the part of the author, permitting the production of this and other works much sooner, as more time was permitted in research work than before. As a friend, personal and professional, I could not have asked for better. At Dr. Lundberg's retirement from active school and field work, the science as well as this school loses a most enterprising member and fellow co-worker, and even though not present at all times, we know the spirit is always linked with us in our every advancement and I can but show this appreciation for her labors of the past two years with *The P. S. C.* classes. To the past products of that keen, discerning and courageous mind, I respectfully dedicate this volume.



HILDA M. LUNDBERG, D. C., Ph. C.

THE
Philosophy of Chiropractic

BY

B. J. PALMER, D. C., PH. C.

PRESIDENT

THE PALMER SCHOOL OF CHIROPRACTIC

"CHIROPRACTIC'S FOUNTAIN HEAD,"

DAVENPORT, IOWA, U. S. A.

THE PALMER SCHOOL OF CHIROPRACTIC
PUBLISHER,
DAVENPORT, IOWA, U. S. A.

1909.

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Student, Author, Lecturer and Teacher on any phase of Chiropractic Philosophy, Science or Art, anywhere at any time.

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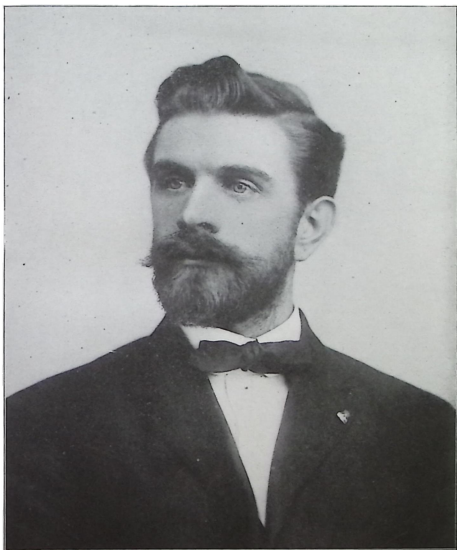
Developer of the Philosophy, Science and Art of Chiropractic. Author of Vols. I, II, III, IV. and V. of The Science of Chiropractic and many other lectures.

Secretary and Philosophical Counsel for The Universal Chiropractor's Association.

Counsel for The P. S. C. Class and Clinic Record Club.

Manager and Assistant Editor THE CHIROPRACTOR.

Therapeutical Idol Shatterer. Destroyer of Superstitious ideas regarding Creation, transmission and expression of life, in any form and replacer of impractical with practical studies, etc., etc.



B. J. PALMER, D. C., Ph. C.

— PHOTO BY WALES

PREFACE.

The present volume is not intended for the scientific student more than the lay mind, who wish to understand the difficulties that attend the conversion of the superstitious world to the more recondite philosophical research. The lectures deal mainly with normal and abnormal expressions of the first half of man (creative), with philosophic reflections bearing upon the problems of both. It is helpful to all who are willing to overthrow mysticism and replace it with substantial facts. To the writer as well as student, all new facts and theories must, in some way, become assimilated with previous knowledge; either it is right or wrong, and however great the departure involved in the discovery of the new, it must have some point of equivalent contact with the old. These lectures, like those of former volumes, lead up to a broader and more comprehensive understanding of so-called "phenomena," aiding the understanding of them by indicating what the means of discrimination are between the normal and the abnormal.

If it were not for the fact that among the conservative, the materialist class of scientists, the theory is accepted that thought is a product or function of the pasty gray matter of the brain, it might well be said that philosophy had already definitely proven the immortality of the soul. This scientific doctrine, that thought is a function of the brain, seems, however, to be rapidly falling into the limbo of mistaken deductions, especially so in the face of the introduction into our universities and colleges of the study of experimental psychology; and the more or less approved demonstrations through vivisection seem to withstand any arguments to the contrary.

The revolutionary idea, of which this book is the result, has been to bring into a combined form, and in accordance, I may add, with the most modern scheme of commercial innate economy, the various thoughts and reasons men possess for a "belief" at least, in the existence of two minds which they daily use to the best advantage. Full knowledge of the value of human life, its necessity in the evolution of an individual soul, and the essential worth to the whole of that spirit and atom

united, if such it be—such knowledge would doubtless contribute more toward the relief of distress, the speedy and certain upbuilding of the race, its evolution and progress in a normal manner, than any or even all conceivable knowledge of which the finite mind of man has heretofore been cognizant.

Organized and concentrated research, when once rightly based, grows rapidly; it waters its own roots. Observe the phenomenal growth of this science in its thirteen years. We learn today as much in one year as its earliest discoverer did in ten years. Where is it going to lead us? How many more generations of present-day taught philosophers are to come and go before this persistently questioning human mind of ours will have laid before us a complete revolutionary and unconditional demonstration of this, the supreme problem of existence? Can anyone doubt that the question will be eventually solved? Does not this book do it? Can anyone imagine a time, unless it be when once the question is solved and that forever, when mankind will not *demand* an answer to it and have it placed before them by some radical thinker regardless of his age or previous qualifications for the task?

We bestir ourselves. We climb out and upwards, somewhat above, as we suppose, the heads of our 'fellows—those engrossed solely in the affairs of the earthly country, and not caring to widen their horizon. And as we reach higher altitudes the atmosphere clears perceptibly, our first observation being that above *and* below, and all about us, from every point of vantage, fellow countrymen are stationed with telescope and various inventions calculated to intensify the powers of the senses, gazing into the distant horizon with a single eye, when we with our superior position see all of what they gaze at and more—without the aid of other than our innate-given eye and mind.

What is the value of a human soul? Is it nothing or is it everything; infinitesimal or infinite? That question is answered in these pages and the sociological problem is answered forever. No man would knowingly grind jewels into the dust. And if the human soul is not an innate soul in evolution, the sooner it is known the better—that the useless, unnecessary struggle may cease. Would we consciously sow germless seed? Do we plant in ashes? What reasonable being, capable of justice,

sympathy and attachment, could breed a child for annihilation? Is it not as *Pascal* says: "The immortality of the soul is a matter that concerns us so much, that affects us so deeply, that *we must have lost all reason if its investigations leaves us indifferent*. All our actions and thoughts follow paths so different (and yet alike) varying according to the hope of gaining eternal blessings or not, that it is impossible to take any sensible or judicious step without regulating it from this standpoint, which must be our final object."

No apology is offered for the radical tone of the ideas in this volume. I have presented what I believed to be truths, gleaned from independent study and observation coupled with the counsel of sincere, altruistic students of *The P. S. C.*, past and present. The "apology," (if there be one), should be offered by the medical profession, who have indirectly dominated the policy of the world in its every walk for centuries, who have not yet deciphered the basic principle connected with life. They need plead ignorance as the only reason why it was neglected, and as such have destroyed lives innumerable, which could have been saved and enjoyed more years. Anarchial? Perhaps, but who is to blame for the creation of such thoughts? None but the culprits themselves.

The labor connected with a work of original research is not commensurate with its appearance and the ease with which you will scan its pages. I have loaned, in advance of publication, some of these lectures and some of them seldom get beyond the drawers of the desk, and it is possible that few of the class owning this edition read them with any such care and patience as I have had to use in preparing them, or, as students at *The P. S. C.* have, are, or will put on them in class recitations. If those who profess allegiance to the work will let them lay idly by, what can we expect of the Philistines? It is hard to blame anyone for this, because this is a busy world and there is too much to read. But I remark the fact to indicate the difficulties in the way of interesting even the best minds on so intricate a subject as some herein contained.

I have not intended that Vol. 5 should satisfy the more exacting scientific standards, but serve the purpose of inducing the scientific student to come to the school where such is taught and satisfy himself of their

correctness, where thousands of data, impossible to list here, are given for the purpose of proving details. Here he will be better satisfied and given a more comprehensive conception of the simplicity and complexity of the subjects with which we have to deal. These lectures may be considered as samples of the facts which are accessible to each student attending *The P. S. C.* Many of the most important are too intricate to justify my using the space necessary to make their cogency perceptible. I have, therefore, limited this series of lectures to the best and most easily understood words, knowing that my audiences were of both lay and professional listeners. The scientific mind who wishes to know more must come where personal contact in class work develops all and just what he wants. This work is for the reader who is interested in explanation more than in wearisome details.

The present work is a part of a series of twenty-four lectures delivered during the winter of 1907-08. The balance will be published and placed before you as fast as time permits. Between times, other books will appear on other subjects, equally as important in their sphere. The remaining portion of the lectures will appear in separate volumes at later dates as fast as compiled.

It is high time that investigations so original, practical and useful as the science, art and philosophy of Chiropractic should be endowed as are many others of less importance and value to humanity. There is no use to talk about the follies of human nature in therapeutics, as that will be admitted and urged as a sufficient reason for an organized effort to protect men from delusions, and if any such truth as the conservation of personal consciousness should be added to the indestructibility of matter and the conservation of energy we should have laid a foundation for the meaning of the Universal Intelligence long before this. Scientists will spend millions in North Pole expeditions, in deep sea dredging for new fish, in biological inquiries among physical tissues with microscopes to show a protoplasmic origin of life, and in astronomic observations that had only to speculate about planetary life, in short anything to throw light on the surroundings of man, but not a cent to ascertain the philosophical union of intelligence with matter. Men are quite willing, under the pressure of facts, to admit their origin from the brutes, but persist

in a pride that does not seem compatible with that ancestry. I understand that a hundred thousand dollars a year are spent by our colleges for athletic sports, but no boast is made of what is spent for the union of soul with dust. Many are so infatuated with the ramifications of materialism that a leading paper can solemnly propose the need of twenty-five millions to dig a well twelve miles deep merely to satisfy the curiosity of the geologist about the earth's strata. Why an investigation, which promises as much protection against superstition, illusion, mythology, as it does for beliefs that are the only force that is capable of solving the social problem, cannot receive as much support as the more ridiculous efforts of men, it is hard for a philosopher to understand.

The present volume on philosophy of Chiropractic may be considered as a supplement to Vol. 2. In that work I gave a very inadequate (compared to what would be published were it being done today) summary of the facts regarding philosophical physiology. In the present book I have seized the time to go over a partial division of pathology and symptomatology, the knowledge of cause and the cause of disease, philosophically. The nature of this book must not be misunderstood. I have not quoted the various personal experiences to give you a history of my habits, but to show that personal observation and analysis is worth more than any other. In advocating the spiritual views I do, I do not aim to state what my views are regarding a world hereafter. I deal with man as we see him on earth. I have my opinions of that past, present and future, but here is not the place to express them. Sufficient to say, they are *not* like those of anyone else.

This volume further aims to contribute something toward supplying the demand for further light on the subject upon which it treats—the knowledge of universal cause and the specific cause of disease in any vertebrate—in ourselves and others by other than physical means. The first work of the author appeared two years ago, since which time three other works have been issued, which have had an extensive circulation in this country and to some extent in nearly every foreign country of the world. They have created a furore in many circles and have succeeded in setting many to thinking. It is not an incredible supposition that they have had an in-

fluence, more or less, towards generating in the public mind the widely spread and growing belief of the mental and physical union of the necessities for the maintenance of normal and healthy life. This book does not claim to have exhausted the subject, or to have said all that might and will be said, for the subject is too vast to be crowded into so limited a compass, and its untilled soil covers every phase of human endeavor; thus it would be as impossible here to tell all we know as to encompass an ocean into a lake. The twelve months' course at this school aims to till the soil of the human minds most completely. But it is to be hoped that enough has been said to vindicate the propriety of the title, that of "The Philosophy of Chiropractic."

It was our aim to furnish the pupils of *The P. S. C.* and other schools with a text-book on philosophy which should elevate the subject of Chiropractic into the dignity of a science. The themes discussed are occasionally of an abstruse nature, but have been expressed in the clearest language at my command. It is not intended to supplant the living teacher, but rather to aid his work by having a record of some things he has said and done. It is impossible to supplant the peculiar personality and individuality of the author, for it is that unique mentality which quickens the mind, awakens the perception, and shows ideas and depths of them through inflection and emphasis which this book cannot do. These lectures are soul inspiring when personally delivered; they have held many audiences spellbound even though of unusual length; all of this is lost in these pages. It is the cold type to observe, not the feeling, deep-thinking student before you.

There are a large number of people in the world whose life has been a perpetual struggle with disease, and who have been able to discover no possible pathway from which they could be rescued. No principle, law or rule came to the front. The various materialistic medications have been successively tried and all have failed. To them we hope some good will come by going to a Chiropractor who can apply the specific, pure, unadulterated and philosophical Chiropractic which this book teaches. If they do so, then they will find what they want at the right place and in a very appropriate time.

Chiropractic philosophy ought not to be classed among the luxuries which a poor man cannot afford, but rather

among the commonest necessities of life, as air, water, and food, which the Universal Intelligence has scattered everywhere with amazing and beneficent profusion. To convince the reader of this fact is one of the aims of this volume. Power there is in plenty for him, providing he but grasps it in the right manner. To see that others get the same is to know how to fix their machines so they can also receive. If we succeed in inculcating these principles into each mind, then this book will no longer be needed. When the reader shall have observed and drank in of the grandest discovery of his earthly existence—the finding of the true union of soul and physical—and has identified it with the Universal Intelligence, of whom it is but a personal emanation, I will gladly step down from the platform of the teacher and take my place by your side as a fellow disciple. I will no longer open my mouth to speak and teach, but open the inner ear to reason with you on a par.

Health is not a foreign exotic which has to be imparted from abroad, but is an internal plant with both plant and flower, which exists as in its native habitat, in the inmost soul of every man. The signs of the times point unerringly to the coming of a fuller recognition of this ancient-modern truth, and it is the faint light approaching the better day for humanity that impels the production of this library upon the subject of Chiropractic, to prove that this science and no other, this school and no other, has re-established its truth. There are within the enclosure of this human shell certain active (dormant because unrecognized) spiritual energies that can save the union of one with the other, providing they get full action. To guide these into conscious light and intelligent action is the end we shall keep steadily in view in these lectures.

During the past decade, more so than before, there has been an active investigation of the "phenomena" produced among those commonly known as the occult; equally so has been the research among the materialists, both aiming to prove the link that unites both. Some have done this in the face of the ridicule of those less liberal and less informed, but the investigations have proved to be of the greatest value to man because of the information they have thrown upon the powers and activities of the mind which acted through the physical. The foremost of these today is *P. S. C. Chiropractic*.

Chiropractors have enlarged the field of man's mental processes by revealing the fact that below the threshold of man's consciousness lies many gradations through and into every recess of the physical. The powers and activities of this Innate Intelligence were first discovered accidentally, then looked into experimentally, and are now being adjusted scientifically.

This new field is revealing an intricate and intimate relation between itself and every part of the body. It has shown science that within man are intelligent powers which physiology and psychology collectively have failed to link, thus presenting dual and antagonistic theories of life based on the purely mental on one hand and the purely mechanical on the other. It has brought every organ of the body, and every living cell as well, into direct connection with the normal minds, establishing a relation and connection between minds and body not generally considered to exist. Thus it will call for the reconstruction of much that physiology has had to teach upon the character of the brain and general nervous system.

All the organic activities that have been thought to be entirely independent of the minds have, through the discovery of the Innate Mind and Innate Brain, been brought into such a close relation to the "will" as to give man an understanding in the functional and vegetative activities of his body hitherto not understood. This relation is to be the great privilege of each man who will observe his opportunities and make intelligent use of them. It is to lift from him the ban of fear and worry concerning his health of tomorrow by giving him a stronger personality and more resourceful origin of untold and unlimited power. It is to make the organs of the body and mind serve each other in one strong embrace instead of leaving either at the mercy of the other.

The present system of education is substantially identical in its spirit and aim with those which prevailed over twenty centuries ago in Greece and Rome. It belongs to the intellectual condition of that old period which college students are still taught to venerate, when Nature was supposed to consist of the four elements, earth, air, water and fire; when the magnitude and rotundity of the earth were unknown; when the stellar universe was considered a mysterious accompani-

ment of the flat earth; when the climates, oceans and continents of earth were still unexplored, the vegetable and animal kingdoms almost unknown, and the structure of the globe totally unknown; when the structure and functions of the human body were mysteries, and the attributes of soul and body being also an inaccessible speculation, their culture and development were necessarily either neglected or blindly and aimlessly undertaken. In such a condition the school could do nothing but cultivate language, oratory and assumptions.

The immense progress of modern society beyond the ignorance of the ancients has been a progress in everything but that which specially concerns education, and education therefore stagnates with its basic sciences. In all that concerns man, except the structure and physical operations of his body, the modern university is but little in advance of the Athenian Lyceum. Its pneumatology and knowledge of the union of soul and physical (if it can be said to have such sciences) are little less than hypotheses, and as to the conjointed action of soul and body, the laws of their interrelation, the modern college professor knows about as little as the Greek speculator; indeed there are many who know less, having been educated into doubt or denial of the existence of even the soul. This absolute stagnation of psychic, let alone their inability to unite two things "only one of which exists," in the universities has necessarily carried with it a similar stagnation in the science of philosophical development or education, for development must be based upon or guided by the knowledge of the thing to be developed.

A satisfactory knowledge of the Innate Intelligence and physiological functions of life and their definite association with the brains, body and laws of relationship would necessarily indicate the laws of their development. That development is education, and the system of education I present has its scientific basis in the anthropology which *The P. S. C.* teaches.

In offering this volume the author is aware that it will meet with severe criticism. If adverse criticism comes from those who have made ample researches and experiments in the positions herein treated of, and who deal with the theme from the standpoint of logic and inductive science, it is well; for if error lies in the work,

a just and intelligent criticism may contribute to our stock of knowledge.

It is hoped that Vol. 5 may do missionary work for an important cause, but, as it has been intended primarily for use by students of *The P. S. C.* as an authority in Chiropractic Philosophy, it has been impossible to avoid the use of many technical terms that may not be comprehended by all laymen. The subject of the cycles, however, has attracted so much attention of late, that most of the language has been coined to express its various quantities and actions. This has been elaborated under "Power." Its pages teem with new work and new ideas to the mind that is receptive.

This volume represents a partial list of the new ideas advanced at *The P. S. C.* during the past year. To establish the individuality of the Chiropractic philosophy further than is represented in "The Science of Chiropractic," Vols. 1, 2, 3 and 4, is the aim of Vol. 5.

B. J. PALMER, D. C., Ph. C.

Pres. The Palmer School of Chiropractic, "Chiropractic's Fountain Head," Davenport, Iowa, U. S. A., 1908.

REMEDIES WORSE THAN DISEASE.

MANY FREAK MEDICINES WHICH WERE USED BY THE ANCIENTS
ARE PARALLELED BY GRUESOME COMPOUNDS THAT
ARE INFLICTED TODAY ON PATIENTS.

The most unsavory concoctions of the modern pharmacy are as the nectar of the gods when compared with the medicines of ancient times. It would seem that physicians in those times taxed their ingenuity to its utmost to invent the gruesome horrors which they prescribed.

Certainly the fiends who were usually supposed to be the cause of sickness must have been courageous if they withstood the doses they were treated to.

What would one think nowadays of a doctor who prescribed the blood from a black cat's tail for skin troubles, live toads tied behind the ear to stop bleeding, or powdered spiders as an unfailing remedy for various diseases?

Mayerne, a French Physician, who is said to have numbered among his patients two French and three English sovereigns—Henry IV and Louis XII of France, and James I, Charles I and Charles II of England—was fond of dosing his patients with "pulverized human bones."

A chief ingredient of his gout powder consisted of "raspings of a human skull unburied." In the composition of his celebrated "balsam of bats" he employed "adders, bats, sucking whelps, earthworms, hog's grease, the marrow of a stag, and the thigh bone of an ox."

Dr. Boleyn (of the same family as Queen Anne Boleyn), a physician in the reign of Elizabeth, prescribed for a child suffering under a certain nervous malady, "a small young mouse roasted." The same doctor stated that "snayles broken from the shelles and sodden in whyte wyne with oyle and sugar are very holsome, because they be hot and moist for the straightness of the lungs and cold cough."

Belief in the efficacy of charms and amulets was once universal with the faculty, and precious stones were re-

garded as sovereign remedies. The hyacinth and topaz hung about the neck or taken in drink were certain "to resist sorrow and recreate the heart." The sapphire was "a great enemy to black cholera," and was believed to "free the mind and mend manners."

A certain kind of onyx was supposed to preserve the vigor and good estate of the whole body. One physician went so far as to declare that "in the body of a swallow there is a stone found called chelidonium, which, if it be lapped in a fair cloth and tied to the right arm, will cure lunatics, madmen, and make them amiable and merry." Herbs were also in great request, and daisy tea was accounted a certain cure for gout or rheumatism.

A formula for hair tonic which is given in the oldest book on medical practice now known—a book written at Heliopolis, where Joseph once served in the house of Potiphar—is described as a "means for increasing the growth of the hair, prepared for Schesch, the mother of Teta, the King of Upper and Lower Egypt." Dog's teeth, overripe dates, and asses' hoofs were carefully cooked in oil and then grated.

As Teta lived before Cheops, this recipe for hair oil is older than the great pyramid at Gizeh, and is supposed to date back more than six thousand years.

Three drops of the blood of an angry cat gave relief to the epileptic.

The heads of venomous serpents have held an important place in medicine. A strong broth made from them and mixed with salt and spices and one hundred other remedies was employed under the name of theriac as a cure for every conceivable disease.

Curious survivals of this old belief in the efficacy of certain reptiles and insects as cures for human ills occasionally come to light, even in this advanced age. In New England, cobweb pills are supposed to be good for the ague, and in the South a certain knuckle bone in a pig's foot is a cure for rheumatism, if it be carried in the pocket or worn suspended from a string around the neck. The spider web pill originated in China, where all species of insects have certain positive or negative values in medicine.

Among the learned physicians of Pekin it is customary to give two or three scorpions or spiders to a patient ill of fever.

In Ireland the peasantry swallow small spiders alive to effect cures. From these to the cobweb pill of the New England native was an easy step.

In Flanders the live spider is fastened into the empty shell of a walnut worn around the neck of the patient. As the creature dies, the fever decreases until it is gone entirely.

Among jewels, the ruby was considered good for derangements of the liver, as well as for bad eyes.

The sapphire and emerald were credited with properties which rendered them capable of influencing ophthalmic disorders, and there is a superstitious belief that serpents are blinded by looking at the latter stone.

Temperance advocates, if they have any regard for the beliefs of the Greeks and Romans, might seriously consider the advisability of distributing amethysts among drunkards, for it was supposed that these stones prevented intoxication.

Most of our readers have no doubt heard of the precious jewel which the toad carries in his brain box, and so-called toad stones, which were in reality the teeth of fossil fish, were formerly worn in finger rings as a protection against poisons.

Although popularly supposed to be itself a deadly poison, the diamond has from remote ages been credited with the power of protecting the wearer from the evil effects of other poisons, a reputation which it retained until comparatively recent times.

The superstitious use of jewels is not so intolerable to think of, and certainly would be less offensive to practice, but it is evident that the patient's recovery during this period was owing to good luck rather than to good management.

The P. S. C. library contains the following two works, some recipes of which are as bad or worse than anything spoken of in the above. To think that such was given for diseases is almost beyond comprehension.

To logical thinkers, those who are studying Chiropractic, the "treatment" or "treating of any disease" is just as ridiculous as the superstitious medicines mentioned seem to us today. The time will come—when adjusting of cause is universal—that a drug store will be no more respected than a saloon. Many toppers begin their downfall by the first taste ingeniously concealed in medicine. A clear knowledge of adjustment of cause

elucidates and proves the folly of "treating effects" by prescribing medicines of any description.

English Dispensatory, 1700, published by "Your very Humble Servant, and most Affectionate Brother, John Quincy."

There evidently was jealousy in the ranks in 1700 as much as today, when we quote the following portion of the preface: "That most persons are fond of works of this kind, is manifestly from their esteem even of the worst; and the universal Reception of Salmon's collections, which are as bad as they are voluminous."

In speaking of "The Theory of Medicine," he says, "The various turns of philosophical theories and hypotheses have indeed filled the dispensaries and shops with a vast number of medicines but they have their rise and declensions like our fashions." So long as health is trying to be manufactured from outside forces, by treating the effects with such decoctions, he may know, as a *positive* fact, disease will still exist. Effects cannot exist without a cause; *that* cause is IN the person afflicted, not external; why not find that and adjust it?

Dr. Quincy thought his "treatment" was correct. It only takes a few years to relegate that to the rear. Each year brings its medical fashions and its following trains of medical laws to be again in turn repealed when time and "cranks" prove them wrong.

"*Man's Skull*.—It is to be feared this has obtained a place in medicine, more from a whimsical Philosophy, than from any other account.

"*Peacock's Dung*.—This is reckoned a Specific in Epilepsies.

"*Elk's Hoof*.—This is also esteemed of mighty efficacy in distempers of the head.

"*Castoreum*.—This is generally taken from the Beaver's Testicles, but this is a vulgar Error, for it is contained in a glandule whereof two grow in the hinder parts of both the Male and Female Beaver.

"*Crab's Eyes*" and "*Crab's Claws*" are both spoken of as common medicines.

"*Wood-lice*, *Sows*, or *Church Bugs*.—There are so much in the acquaintance of the common people, but they seem to be Masters of their medicinal Virtues; and use them in many Cafes without any other direction. Very remarkable Cures have been performe'd in these Cafes

by a long use of them. These are greatly in use amongst all Practical Authors.

"Hog's Dung."—It may be managed into a Form as cleanly and palatable as the Horse-Dung already taken notice of; but hardly so as to be concealed from the patient. 'Tis also used by the Country people to stop Bleeding at the Nose; by being externally applied cold to the Nostrils.

"A Dead Man's Hand."—The Part, forsooth, is to be rubbed with the dead Hand for some time.

"Pigeon's Dung."—This is sometimes ordered with an intent to draw the Humours downwards.

"Album Graecum."—This is the white Dung of some dogs."

So much for this author.

Pharmacopæia Londinensis, or the New London Dispensatory. The title page says it is "Translated into English for the Publick Good, and Fitted to the whole A R T of Healing. Illustrated with the Preparations, Virtues and Uses of all, by William Salmon, Professor of Physick." Printed in 1676-1906. 230 years old. Value \$700. I know of only three of these works extant. Each one has the same rating by antiquarian book stores. We were almost two years getting this copy.

It will be interesting to read his plea "To the King" begging permission to publish this book. William Third reigned from 1650 to 1702. To quote such entire would be foreign to the object of this article.

"We here present the world with the translation of the London Dispensatory, lately reformed by The Fellows, of the College of Physicians; being a Compendium Collection of the choicest Medicants, with their several Virtues and Uses, Collected from multitude of Observations; to the end that all the Sons of Art and Lovers of Learning might receive something of satisfaction from Experience itself, upon which as some suppose (and not without great Probability) all the rules and Precepts of Medicine are founded and built.

"Without understanding the Method of the Praxis of Physick, it is impossible but to run into great errors and Absurdities.

"To which throughout the whole we have added several other eminent and Excellent Preparations, out of great and approved Authors, of General use throughout all Europe.

"Here you have the Choifest things in the Auguftane Difpenfatory, and the eternally renowned Paracelfus, you have the great and learned Horftius, the faithful Faber, the ingenious Sala, the laborious Quercetan, the profound Hartman, the concife Schroder, the Exquifite Mynficht, and in a Word, the Sum of all the moft invented by the greateft Scholars, the profoundest Wits, the excellent Difignations moft Learned men, and the moft wife, Induftrious and Experienced Phyficians through the Series of all times to all this day, whether Greek, Latin, or Englifh: thereby rendering this work the moft complete of any thing Extant of the fame kind.

"But there are fome half-witted animals abroad, who (envying our reputation) would perfwade the world, that all our works are only collections out of others, and that we have done nothing but what was done before; to which we anfwer:

"That if we have been Guilty of the fuppofed Crime, which they tax us with: yet therein we have followed the footfteps of the beft and wifeft men, and the moft renowned Phyficians in all preceeding times:

"Laftly, That in a work of this nature, 'tis only a Compleat and choife Collection, which renders it Creditable, and gives it an Eftimation and Authority in the World: and will make it live hereafter as a Grand Exanpler, an inexhaustible Treafury of Medical Store; and in spite of what Scorn, Reproach, Envy or Tyranny can do."

Under the chapter devoted to the "Virtues" of "Man" we find the following:

"*The Hair*.—The Powder thereof drunk, cures the jaundice and fuffocation of the Womb; the afhes of it Mixt with Hog's lard, and annointed helps luxated Joynts; Stomach, the Powder laid to the Navel in Dropfies is faid to cure them. Where note, That fome to cure Confumptions, take the hair and Nails of the Patient, cut them fmall, put them in a hole in the root of a Cherry-tree, and then ftop it with Clay. Others to cure Quartens and Gout, take the faid Hair and Nails, cut fmall, and either give them to Birds in a roasted egg, or put them into a roasted Egg, or put them into a hole bored into the body of an Oak-tree, or Plum-tree, ftopping up the hole with a peg of the fame tree or elfe mix it with wax, and ftitch it to a live crab, cafting it into the River again.

"Menstrual Blood.—Taken from Virgins and dried, and given inwardly, it is prevalent against the Falling sickness, and worn as an Amulet is good against the Plague.

"The Secundine or Navel string.—A drop or two of the blood of the Navel-string being first given to a new born Child in a little Breast-Milk, prevents the falling sickness. It causes also the dead child to come away.

"Semen, The Seed.—Experience has found it good against Witchcraft and imbecility of the instruments of Generation. And some use it to make a magnetic Mummy of, to serve as a Philtror, to cause love.

"Dung.—It is Emollient, Anodyne, and Maturative: Paracelsus calls it Carbon Humanum; and it is reported that it takes pains away caused by Witchcraft. Man's Dung, let it purify till it be full of small animals, and be almost dry; The water dropt into fore eyes, cures them, cures baldness, corroding ulcers, and Fistulas; inwardly given it is good against the stone and gravel.

"Urine.—It is hot, dry and refitting Putrefaction; is good against the Dropfy and causes easy delivery to Women in travel; Mixt with rose-water and dropt into the eyes, it cures redness there:

"Effence of Urine.—Digest Boys Urine in a Glass body in B. M. or in Horse Dung for 40 days, that it may purify: and distil in a Gourd with a long and wide neck. It is a powerful Sudorific and Anodyne and eases pain, provokes the terms. It preserves from the Stone taken once a month before the new moon; and cures Consumptions wonderfully.

"Blood.—Some say that Blood drunk hot, cures epilepsies, if violent exercises be used after it: but if very dangerous, for oftentimes it causes Epilepsies, and brings great tremblings upon them that take it:

"Mummy of Blood.—Blood of a found man, gently dry it, it stops bleeding, is good against Epilepsies, and cures Carbuncles.

"The Blood of a young man in the Spring-time.—The Oyl perfectly cures falling sickness, beginning at the new moon, and so continuing once every new moon for a year.

"Artificial of Modern Mummy.—Take the carcass of a young man (some say red-haired) not dying of a disease, but killed; let it lie 24 hours in clear water in the air, cut the flesh in pieces, imbibe it 24 hours in the spirit

of Wine of Turpentine, take it out and hang it up twelve hours; imbibe it again 24 hours in fresh spirit, then hang up the pieces in a dry air, and a shadowy place, so they will dry and not stink.

"Divine Water.—Take the carcass of a man violently killed, with the entrails, cut it into pieces, and mix them; distill it from a retort, twice or thrice. It is reputed to have a Magnetic power; put a few drops of the blood of the sick person, and set them on the fire, and if they mix, the sick recovers; if not, the sick dies.

"Man's Bones.—They stop fluxes of the belly.

"Cranium, the Skull.—The Triangular Bone in the Temples is the most Specificial against the Epilepsy. Digest filings of skulls. This is an excellent thing for Fits of the Mother.

"Water and Oyl of Man's Skull.—Distill skulls (grossly beaten) in a retort, to have you Liquor, Oyl and volatile salt: It is one of the most powerful things against the Falling sickness, and suffocation of the Womb.

"Salt of Man's Skull.—It is a perfect cure for the Falling Sickness.

"Spirit of Man's Brains.—The brain of a young man slain, with all its Membranes, Arteries, Veins, and Nerves, with all the spinal marrows, beat them. It is a noble Antiepileptic.

"The Heart.—The powder of it drunk cures the Epilepsy.

OF BEASTS.

"The Lamb.—The marrow of the bones, dissolveth the stone in the Bladder and helps pissing blood. The ashes of the bones, dry sores. The ashes of the lungs help Kibes. The Runnet is good against poison. The gall, mixt with honey and taken, helps the falling Sickness. Gelly, made of the feet, cure Consumptions, weakness of the back, and fluxes, being taken forty days. The Dung before they eat grass, abates the swelling of the Uvula and Jaws.

"The Elk.—The Horns are astrigent and antiepileptic. The Nerves are good against Cramp, being worn like a girdle or ring about the grieved part. The Hoof

is a specifick remedy againft epilepfief, and the fuffocation of the Womb. Outwardly, you may put it in a ring, to be worn on the ring finger, fo as it may touch the skin; or a piece of the hoof may be hung about the Neck, or hung in the left ear. The brains of one newly killed, with the Marrow of the back, malax all well, and keep of for ufe: it is a famous antiepileptick. In chufing of the hoof take thofe which come from the male that is ripe, and begins to be lecherous, which is from March to September, and efpecially the Hoofs of the Hinder feet, which may be known by their fcent, being pleafant when they are burnt.

"The Boar or wild Boar.—The Fat or Greafe is ufed in the Weapon-Salve: Is good againft Convulfions and Ruptures. The Stones and Pizzle dried helps weaknefs. The Liver in Powder, drunk in Canary, is good againft the biteing of Serpents. The Bones calcined and drunk in Beer, helps difficulty of Urine. The Hoofs calcined and drunk, helps piffing of blood. The dung dried and drunk ftops fpitting of blood, Ruptures and Convulfions; the afhes of the Dung drunk in Rhenifh wine, cures the Sciatica. The Urine drunk helps the Epilepfies and Palfie and is a fpecific to diffolve and expel the Stone in the Bladder; and being dropt into the Ears helps the pain and deafnefs of them. The Boars tusk cures pleurifies.

"The Ram.—The Brain fried is good againft Difcafes, chiefly fuch as are Epidemical; the Brain mixt with Honey, caufes children to breed their teeth eafily. The Blader, its afhes given in red wine, cures piffabeds. The Skin, Head and Feet, boyled in water well, and ufed as a bath, helps contractions of parts: inwardly drunk, it ftops inward bleeding. The Horns and Hair, diffipate peftilential venom; their afhes ftop bleeding at the nofe. The Gall is good againft dimnefs of fight. The Dung, beaten with Parfly and applyed, is good againft fwoln Spleen, Warts, Corns.

"An Ox or Cow.—The horns, the Powder of them is good againft the falling ficknefs; the Fume againft peftilential Air: the Afhes mixt with honey is good againft the cough and plthtyfick. The Hoof—It has the former virtues, befides which the afhes increafe milk. Water of Oxes blood—Let it be made in May, it cures the pains of Gout, the Spleen, the broth of it cures hard spleens, and provokes the terms; applied with honey it helps running

Ulcers. The Liver—It strengthens the Liver in man. The Gall—It cures pain and noise in the ears, mixt with breast Milk and dropt in, stopping them with cotton dipt in the same. It draws splinters out of the flesh. That mixt with Goats Urine (a sheeps may serve) it helps the loss of hearing. Hippocrates faith, it causes Conception in Women. The Urine—It is good to heal Ulcers in the mouth and Throat. The Dung—It is of a cleansing faculty, and used by a very good lady. The reason is apparent from the parts of which it is composed; being digested by an exact natural (Animal) heat. Tincture of Cows-Dung, Extract of Cows-Dung—It has all the virtue of the former, besides which it has a much greater power to sweeten the blood, inasmuch that scarce any disease is able to stand before it, being continually used as a Diet. The Perfume of Cow-Dung—It is made of the fresh Dung, gathered in May, June and July, and distilled. It is an excellent perfume. The Pizel—If it be from a Red-Bull (another for ought I know may serve) the powder of it heals the Dyfentary. The ashes of the Spermatick Vessels and Stones, stop bleeding. It is the remedy the Jews use after Circumcision. It certainly cures Consumptions; and put into the eye (being fresh) it clears them.

*“Buffalus, The Horns.—*Worn in a ring they help the Cramp. It is a kind of wild Oxe, and therefore the Virtues of the other parts you may seek out of the foregoing.

*“Toad.—*They are hung up by the neck in the Air, till they are thoroughly dry and then kept for use. A dried Toad steeped in Vinegar, and the belly of it laid to a carbuncle, draws out the poison; melted to, it stops bleeding at the nose, especially laid to the forehead, or behind the Ears, or held in the hand till it is hot, or hung about the Neck. The ashes or Powder do the same, laid upon the part that bleeds. The ashes hung about the Neck (as an amulet) cures puffing a bed, or the not holding of water.

*“A Camel.—*The blood dried, helps the dyfentery, and other long fluxes of the belly; drunk after a great flux of the Terms, it causes conception. The hair of the tail twisted together and worn as an amulet cures Quartens. The Dung, calcined to ashes, helps the epilepsies; the Dung itself applied is good against the Scrophula, stops bleeding at the nose. The Urine is good against

running ulcers; it helps the Dropfie, and snufft up the nostrils reftores the fmelling loft.

"A Dog or Bitch.—The Liver (efpecially of a mad dog) made into Powder and drunk cures the biting of a mad dog. The skin worn helps contractions of the nerves. The hair burnt to afhes ftops bleeding. The Brain of a whelp cures the Glaucoma in a week; applied with herbs and linen cloath, it confolidates broken bones in fourteen days. The whole head burnt to afhes, takes away excrefcences. The fame dropt into the ears warm and ftopt in, is excellent, though a cancer be there. The Gall of a black Puppy mixt with vinegar or given in powder cures the Epilepfie to a wonder. The Teeth, calcined and applied with honey to their gums, make children breed their teeth eafily; The Secundine brings forth the Birth, and caufeth eafie delivery. The Genitals of a dog are ufed as an amulet by Magicians to provoke Lust. The Dung that is white is drying and cleanfes ulcers. Let the whole Whelp be drowned in Rhenifh or sherry wine, then beaten in a mortar, ftrain, and keep it for ufe.

"A goat.—The Hair burnt ftops bleeding at the nofe. The Blood Drunk it refifts Poyfon; being dried and drunk it ftops fluxes. The Gall ufed three days (the hair being pulled up) is a pfilothron. The Spleen drunk it helps the Tormina. The secundine drunk in Wine expels afterbirth. The Dung, it is of an opening, drying, cleaning and digefting faculty. The Urine dropt into the ears it helps pains and deafnefs; mixed with the dung, it difcuffes Apoftumes.

"The Wild Goat.—The Dung breaks and expells the stone. The Urine provokes Urine and the terms. All the parts of the Wild Goat have all the same Virtues (and more powerful too) of the fame parts of the tame.

"The Roe Buck.—The Liver in powder, dropt into the eyes, or drunk quickens the fight. The afhes blown into the nofe ftops bleeding. The Dung in fine powder taken with Wine cures the jaundice and all forts of fevers.

"The Deer Goat.—The Perfian is beft. It is excellent in ftoppage of the terms, giving alfo eafy labour to women in Travel: a dram might be taken at a time was it not more for doing the purfe hurt than the body.

"The Otter or Beaver.—The Gall exciteth Venery. The Fat or Grease comforts the Nerves and Womb. The Stones.—Put into the Ear, it cures Deafnefs and the

Tooth-Ach, especially if held in the mouth also. Apply with honey it is a philothron, the hairs being first pulled away. The true is of a strong unpleasant scent, brittle, bitter and not black.

"The Cat.—The Grease of a gelled Cat is emollient. The head of a black cat (I suppose another may do) burnt to ashes, and they thrice a day blown into the eyes, are a remedy for all diseases of the eyes. The Brain is poisonous, causeth madness, Stupidity, and loss of memory, obstructing the passages of the Animal Spirits. The Dung with mustard and Vinegar cures the Gout and falling off of hair. Sextus faith hung about the neck with an Owl's claw (as an amulet) it cures Quartens. The Gall in a sponge peffary extracts the dead child. The Blood—three or four drops taken from the vein under the tail of a boar cat cures the shingle.

"Civer Cat.—The civet is a concreted juice of humor in a bladder between the cods. The smell cures the Epilepsie.

"Deer or Buck.—The Stones dried and drunk in Wine, they excite lust. The tears or gum in the corners of the eyes, like hard wax, dries, binds, is sudorific. The Bone of a stag's heart.—It is Alexipharmick, and prevents miscarriage. The Stone in the Heart or Stomach.—Crota faith it is as good as the beaver; that taken from the Womb makes Women go out their time. The Pizel, powdered or made into gelly and given in Wine, is good against the bitings of serpents, provokes the Urine and stirs up lust. The Dung in powder drunk helps the dropfie. The Tail.—Bertrutius faith, that the extreme part thereof is venomous and causeth a contraction in the stomach and Bowels, fainting and death. The burning of Hartshorn kills worms and is a good thing for children.

"The Chameleon.—The gall helps the cataract. The Liver dissolves Love. The Dung mixed with the Urine of an Ape causes hatred. The heart wrapped up in florn black wool, and worn, cures quartens by way of amulet.

"The Crocodile.—The blood clears the eyes. The skin calcined it is said to stupify so much that they cannot feel, though cut.

"A Conie.—The Whole Conie (with like quantity of Coftus) being burnt alive and the ashes drunk in wine, helps the quinfey.

"The Elephant.—The Blood mixt with the afshes of a weafel, help the elephantiafis. The Gall helps the bitings of serpents and epilepfie. The Dung applyd kills lice and its fumes drives away gnats.

"The Horse or Mare.—The Blood of a colt drunk helps the jaundice. Mares milk is moft purging, is good againft afthmas. The Whey gently purgeth. The teeth which are fift caft (as an amulet) helps children to breed the teeth and the toothache. A horfe head burnt to afhes ftops bleeding. The Callous of the legs in a fume is good againft fits of the mother. The fat in fume expels the dead birth. The water coming out of the mouth of a Stone horfe after drinking will, as Hartman fays, cure Barrenefs if often drunk. The hoof by fume kills lice and expels the dead child. The Tefticles in powder excite Venery and expel the after-birth. The Stone in the Stomach or Guts (as big as an egg) is like both in fhape and virtues to Weftern Bezoar. The Dung.—The powder or juyce of it cures the Stone, or Fits of the mother.

"A Hedgehog.—The flefh roasted fome recommend as pleafant; the afhes cure dropfy and piffing a bed. The Gall is a pfilothron or Depilatory; fo alfo if mixed with the brain of a bat and Goats milk.

"The Dormoufe.—The Dung drunk, it helps the ftone.

"A Sea-Horfe.—The Tefticles dryed are good againft the bitings of ferpents.

"Hee-Goat.—Goats dung and Saffron it eafes the gout.

"Porcupine.—The afhes of the whole beaft drunk in tent or Canary, prevent Abortion.

"The Hyena.—The Sinews drunk in Rehnifh or Canary caufes fruitfulnefs in thofe that have been difabled by Witchcraft. The Marrow of the back mixed with the gall helps all vices of the nerves. The Heart eaten eafes all manner of pains. Back-bone mixed with a Bulls Gall and applyd with the skin of the Hyena helps the Gout. The Gall is inferior to that of the Sea-Scorpion or Tortoise. The Bladder drunk in wine is good againft the Diabetes. The Dung dried and drunk helps the Dyfenteria.

"Ibex.—The Rennet helps Conception, cures Epilepfies, and difcuffes congealed blood. The Dung mixt with Honey, Pepper, Cloves, is good againft the Sciatica and Gout.

"Indian Moufe.—The Dung mixt with Muftard and Vinegar helps the Gout. The Urine, with the milk of a Black Cow, are an immediate help for the Cholick.

"A Lyon.—The blood befmeared on a Cancer, it cures it. The Gall taken inwardly is preſent death, but mixt with water it clears the eyes, and in a peffary cauſes Conception. The Bones in powder drunk cures fimple Feavers. The Lyon ſleeps with his eyes open.

"A Hare.—The Dung mixt with Vinegar, Tar cauſes hair to grow. The Rennet cures the epilepfie and cauſes conception in a peffary, but kills the child. That helps the pain of the Womb. The teſticles in powder cure the diabetes and piffing abeds, and helps conception.

"A Wolf.—The ſkin worn about the belly, cures the cholick. The teeth hung about the neck, keeps away frights. A whole wolf boiled in Oyl, is excellent againſt the Gout.

"The Lynx.—The urine provokes Luſt; in time it turns into ſtone. The claws or hoofs being worn in a ring (as an amulet) helps Convulſion; and this they are thought to do by Signature. Gefner faith, that the aſhes of the Claws abate luſt.

"The Muſk-Cat.—In a peffary it attracts the Womb to it by its ſweetneſs.

"The Mule.—The Heart, Liver, Kidneys, Womb, Stones, and Blood, cauſe Barreneſs being taken inwardly. The Hoof by ſome ſtops the Terms; the aſhes of it cauſes Barreneſs.

"A Mouſe.—It is a ſhort lived lecherous creature. It draws our Thorns, Splinters, Darts, and Arrow heads, or other things which ſtick in the fleſh. The Liver drunk with Auftere Wine, helps quartens, and taken in the new of the moon.

"A Shrew Mouſe.—The whole Mouſe burnt to aſhes cures the ſwellings of Felons. The aſhes of the tail cures the biting of a mad dog.

"A Weafle.—The aſhes of the dung have the virtues of the Spodium. The Genitals, help the Stranguary. The teſticles and Womb are good againſt lethargy and Epilepfie being but ſmelt to.

"A Sheep.—The Gall cures Cancers, being anointed with it and laid with wool, to the Navels of Children, it looſens the belly: Take the greaſe wool from the neck, Shoulder-pits, and Thighs of the ſheep, put it into very warm water for eight hours. This muſt be done in Hot

Weather. It is a tedious work, and scarce worth the pain when done. The Urine taken from a black or red Sheep, and mixt with honey, cures the dropfy. The Tikes or Lice are admirable in the Gout.

"The Leopard.—The Brain with Juyce of a Rocket applyed to the Genital of a Man, ftirs up luft. The Right tefticle being drunk by a woman provokes the terms.

"Green Frog.—The live frog held in the hand takes away the heat of feavers. The Liver tyed to the skin of a Crane, caufes Venery by way of amulet; the blood hinders the growth of hair.

"The Rhinoceros.—The fnout is good againft all peftilential fevers.

"Skinck (a kind of crocodile).—The flefh is good againft Poyfon: drunk it caufeth Lust. The Heart is worn in black wool as an amulet againft Quartens. The Kidneys increafe Seed. The Dung is good againft Epilepfies.

"A Squirrel.—The teeth are ufed by Magitions in fore-telling things to come.

"An Ape.—The heart dried and drunk in powder, increafes boldnefs.

"A Rat.—The Fat is excellent againft the Palfie. The Dung is good to help the Alopecia. Paterus faith, that nine rats-turds fwallowed, is a great and approved experiment among women, to provoke terms. The Urine falling upon the bare skin caufes the flefh to rot, even to the bones. The Afhes of the whole rat mixt with fat helps watering eyes. The Tail is full of poyson.

"Swine.—The Warm blood kills warts, it cures broken bones. The Bladder, boyled or burnt, helps the Diabetes or piffing a bed. The tefticle of a Boar given in powder with the Milk of a Sow, helps the epilepfie, and caufeth conception.

"A Bull.—The Blood applyd helps the spots on the skin and the Gout but is dangerous to be taken inwardly.

"A Badger.—The Blood is wonderful againft the Leprofie, applyd. The Liver with water helps a ftinking mouth. The tefticles in powder eaten with honey ftirs up lust and caufes conception.

"A Tortoise.—The Liver in a peffary helps the ftrangling of the Womb. The Legs of the male Tortoise cure the Gout, cut off alive a little before the full of Moon and bound to the part afflicted, the right to the right, the left to the left.

"The Unicorn.—Many doubt whether there be such a beaft or not, but that is beyond dispute, we have no lefs evidence than the Holy Writings. But in what country he is an inhabitant is fomewhat doubtful.

"A Bear.—The Left Eye (the right faith Schroeder) dried, and hung about the necks of Children, prevents frights in their fleep, and bound to the left arm, cures Quartens by way of amulet. The Gall drunk in warm water warms the body though almoft frozen. The Greafe, it cures baldnefs (but often ufed, makes the hair white) mixed with the afhes of a moufe.

BIRDS

"A Hawk.—The whole Hawk beaten in a mortar, that Oyl cures fore eyes. The eyes, Kereanides faith, are worn as an amulet about the neck againft Tertians. The dung drunk fafting in Wine, caufeth, as Hippocrates faith, Conception, and forceth away the birth: it is so hot, that Galen thought it not fafe; but it is otherwife.

"The Heath-Cock.—The Flesh; often taken, it increafes the seed.

"The Lark.—The Heart applyed to the thigh, helps the Cholick.

"King Fisher.—The flefh rofted and eaten, is affirmed by fome to help fuch as are poffeffed. The Heart dried, and hung about the neck of a child, cures the Epilepfies.

"A Duck or Drake.—The Liver Duck, laid to the belly with the feathers pulled off, helps the Cholick. The dung is good againft the bitings of Beasts. The Womb help fpitting of blood.

"A Goose.—It Breeds Agues in Cold Conftitutions and weakly bodies. The Dung is excellent againft the scurvey, and Green Sicknefs. It provokes the terms and brings away both Birth and After-Birth. The green dung gathered in the Spring and gently dried, is beft. The skin of the feet dried and given in powder is excellent to stop the terms. The feathers in powder ftop bleeding.

"An Eagle.—The Tefticles caufe Venery. The Dung given inwardly, opens obftructions. They live till very old and die by reafon of their crooked bills.

"The Heron.—The Bill in powder being drunk, caufeth sleep.

"Buzzard.—The Tefticles help the weaknefs of Generation.

"A Pidgeon.—A live pidgeon laid with the Anus naked on a Plague-sore and repeated fo often as the Pidgeon dies, frees the Sick from the Venom and all manner of danger. Cut in the middle and laid to the feet, abates the heat of burning Feavers: and fo laid to the Head, takes away Head-aches, Frenzy, Melancholy, and Madness. The Dung is the hotteft of all fowls, is wonderful and active and in a fume helps the falling down of the Womb.

"The Crow.—The Dung, as Sextus and Marcellus faith, cures the cough of children, and the tooth-ache. The Greafe, Blood, and Eggs make the hair black. The Eggs help the Spleen, but caufe Abortion.

"A Quail.—The Eggs drunk, caufe luft. The Dung cures fpots in the Eyes. The Dung cures the Falling Sicknefs. It is a bird much troubled with that difeafe.

"A Swan.—The Greafe cleanfes the skin from Morpew and other vices.

"The Cock and the Hen.—The Anus of the live foul applyed to a Bubo draws out the poyfon by its attractive quality: cut open and laid hot to the Head cures Head-ache, Vertigo. A gelly is made of an old Cock, Sheeps-feet, and Bullocks-feet boyled eight or ten hours in a clofe veffel, excellent againft confumptions. Cock-Broth, as made of an old Cock, tired till he fall down, it cures Confumptions. The Tefticles ftir up luft, caufe fruitfulnefs, and help fevers. The Dung, it has all the virtues of Pidgeons-Dung. The Bones of the legs are ufed in Whites in Women.

"A Swallow.—The Whole Swallow calcined is good againft the falling sicknefs and fwelling of the Tonfils, and lofs of memory. The Stones found in the ventricle of a young swallow, about the bignefs of a Peafe in the increafe of the Moon, or in August at the Full, hung about the Neck, or tyd about the arm, cures the falling sicknefs in Children and Quartens. The Dung is hot,

sharp and difcuffive; mixt with Bulls Gall it makes the hair white; mixt with water it helps black scars. The Brain with Honey helps Suffufions, fo the Dung. The neft outwardly applyed, is excellent againft quinfie, rednefs of the eyes.

"The Comorant.—The Heart is ufed by magitions againft Quartens.

"Wood-Pecker.—The Heart is ufed as an amulet to increafe love and being eaten helps the Cardiac Paffion.

"The Kite.—The whole Kite burned cures the Gout, if taken inwardly. The Tefticles in powder and drunk fafting, caufe fruitfulness. The Dung helps the pains of the Joynts. The Gall takes away fpots in the Eyes.

"Wagtail or River Sparrow.—The whole bird in afhes or powder is of a wonderful force in curing the Stone.

"The Owl cures Melancholy, Pliny faith, it cures palfie, and it is good for thofe that are troubled in mind.

"The Partridge.—The Flefh while hot is excellent food, encreafes Seed, excites Venery. The Gall is one of the moft eminent things for defects of the eyes in the world.

"The Pheasant.—The Dung excites to venery.

"The Oftrich.—The flefh, caufeth appetite, and excites to venery.

"The Turtle Dove.—The Dung, Pliny faith, helps white fpots in the eyes, ufed with honey, is good againft the Stone, and helps fuch as cannot make water.

"A Lapwing.—The Blood annoynted on the Temples, caufeth wonderful things to be feen in sleep. The feathers in a Fume expel worms.

"The Bat.—The Heart and tongue caufe Dydrophoby.

"The Houfe.—The Afhes drunk in wine, help the Gripping of the guts. The eye, worn as an amulet, cures the Epilepfie.

"The Vulture.—The Dung, but fmelt to, expels the birth. The feathers laid to the foles of the feet, caufes fpeedy delivery in Child-birth. The Lungs excite venery."

INSANITY.

"Insanity. The state of being insane; unsoundness or derangement of *mind*; madness; lunacy."—*Webster*.

"Insane. Exhibiting unsoundness or disorder of *mind*; not sane; deranged in mind."—*Webster*.

The above author refers to the "minds" not being normal. To comprehend this we must ascertain what attributes "mind" has; then we can the better understand its abnormality.

"Mind. The intellectual or rational faculty in man; also the entire spiritual nature; the soul, often in distinction from the body."—*Webster*.

"Insanity. Mental alienation or derangement, *unsound mind*, deranged intellect, craziness, madness, mania * * * etc."—*Dunghlison*. This same author likewise associates insanity with the unsettled condition of "the mind."

"Mind. The seat of the intellectual *reasoning power in man*."—*Dunghlison*.

Insanity is an unsound or affected condition of "the mind," which is the place where "*man*" does his thinking. Are we to go on record as saying that all the animals, fishes, birds or insects may do is not intelligence? Must we maintain that they are imbeciles because, not being a "*man*," they have no "*mind*?" We certainly must grant broader lines than this. Is "*instinct*" not a will of its own, different from and independent of the other, known as Education? Is not the one superior to the other? "*Nature*" is but another term for things which you cannot comprehend. To say, "*it happens*," does not fully express the action of those creatures. Robert Southey has said "*Beasts, birds, and insects, even to the minutest and meanest of their kind, act with the unerring providence of instinct; man, the while, who possesses a higher faculty, abuses it, and therefore goes blundering on. They, by their unconscious and unhesitating obedience to the laws of nature, fulfil the end of their existence; he, in wilful disobedience to the laws of God, loses sight of the end of his.*" "*I do not wish to countenance the higher faculty*" of man but place beast and man on a par, so far as the innate intelligence are evidenced in work.

It is commonly understood that all reasoning, whether it be natural, unconscious, or whether it be at the command of our Education, takes place in the brain.

Medical and Osteopathic anatomies and physiologies do not teach these insights. We have the knowledge that man has *at least* one brain and the conception that it is there this mysterious "mind" resides that thinks thoughts and exercises the guiding control over our bodies awake and asleep. This would be practical were it not that anatomies and physiologies regard a sympathetic nervous system of centers as doing the other side of man's work. They tell us each ganglion acts as an independent medium and has no conception, direct or indirect, with the brain. *Do they deny indirect connection?* For their discernment none is necessary. *It* receives impression, acts upon it and sends the stimulated impulse *without* the guidance of this "mind" in the brain. According to Dunglison we have 63 centers and 128 ganglions. *His* definition of ganglion says: "*They have been regarded as small brains, or centers of nervous action, independent of the encephalon, and intended exclusively for organic life.*" With the basis of man having 129 brains in each body, every one acting independently, we start on our lecture tonight, not knowing which one may have the mind that becomes insane.

These independent thinkers are situated all over the body. Some in the abdomen, many along each side of the spine, a few in the head, but the largest majority are scattered in and among the various organs.

Common sense teaches us that we have *two* minds, one for the so-called voluntary and another to control the misnamed involuntary functions. Each has a definite place of residence, so that one place is the habitation of all that which controls and regulates the devices of man's thinking. Surely we do not wish to conceive that man has 129 minds, each acting contrary to its fellow and thus bringing about much inharmony that could never be localized nor reconciled with our practical viewpoint of what man is.

Mind deals with the intellectuality of man, *that* is immaterial—cannot be reached by the material other than through its proper medium. Man has for that purpose *two* organs, the brains, situated within the cranium. The duties of these organs are to draw to themselves—absorb

—power and then to spend it in places and quantities that are deemed best by that intellectual commander who resides therein between the times of birth and death.

We are to build our ideal, tonight, upon well known facts—that man has two minds. That one, the superior, controls the *innate voluntary* functions and the other, inferior, guides the Educated voluntary or commonly known, “will functions.” *The P. S. C.* recognizes two brains (with many subdivisions, within themselves) and that both complete the guidance of every function that takes place in the body. No further indiscriminate ramifications are necessary, in fact would be cumbersome and unwieldy, therefore a nuisance, and for that reason cannot be tolerated in principle nor are they in practice. The actions that would follow would be incomprehensible to man, therefore the conglomerate name, sympathetic, which tries to express a quantity that has never been deciphered, for “man or automaton” in their eyes, therefore can exist with hundreds of controls.

If we were to dwell upon the phases of insanity as understood from a medical, osteopathic or any other therapeutical view point, we would be compelled to confine our remarks to the derangements “of mind.” As the “mind” is a something which man’s eyes, or hand, has never seen or been able to torture with medicines or cut to pieces by knives, it appears to me that we would have much difficulty in studying its abnormalities. To study what it expresses abnormality through makes quite a different subject. The union of the two makes it a study that is most interesting for many reasons. When dealing with “mental” questions, ignoring the physical correlation, we are almost stepping into the realm of the unknown. If we connect the “mental” with the physical and define all insanity as abnormal philosophical action, that one must be with the other or else there could be no insanity, then we are stepping outside of due bounds of what is regarded as present day insanity. It is to present this *new* view that we speak on this subject tonight.

Insanity is taught as “a mental aberration” in all schools. It would be impossible to dispute that fact, but no school has shown *wherein and how* the abnormal “mental” had to do with a “physical phenomena” in medical and osteopathic schools. They (diseases of mind) are treated by medicine, hoping they will reach it. Medical men have always been in darkness regarding

the relations of any physical property to the mental. They recognize the existence of a mind, *in insane conditions*, because their science does not reach the acumen of knowledge that allows them to use distinction between one and the other when normal. They have lectures on psychology delivered to them, but they do not grasp them nor does the lecturer understand the relationships between mental and physical nor how they do perform the abnormal actions that he wishes to convey to his hearers, therefore starts and ends with confusion.

What is mentality? The world had a maker, commonly known as God. From that standpoint it has always been a study among philosophers to step by step bring God to man's level, or, if you will, reverse it—try and bring men to God's elevation. We are told that man was made in the image of his Creator, therefore the object has always been to try to show, through the material, the superior phases of what man came from. He is supposed to be like some clock that is born ready wound and it runs until the springs are lax, then dies. Just how the watch runs has always been the secret.

If God was great enough to make man, he certainly has "power" to rule him after making. If so, *how* power is made and utilized has been the study of all philosophers. The successive steps are such as we can observe in and all around us. God being the first premise, the next would be an individual ray, known as *Innate Intelligence*. The former is the *Universal Intelligence*.

For convenience we submit this table of division of *energy*.

GOD.

Universal Intelligence.

Innate Intelligence.

Innate Brain.

Convulsions, lobules and
hemispheres.

Gyri.

Brain Cells.

Educated Brain.

Convulsions, lobules and
hemispheres.

Gyri.

Brain Cells.

The *Innate Intelligence* is divisible into two factions, as the above chart shows. First, that portion which is

the intelligent inner man—it needs no development at, or after, birth although such does moderately take place. The second being that seedling of a nucleated education that begins a systematic expansion, every minute, hour day and week doing its proportionate share, which reaches its zenith at time of death; it guides the *outer* actions of man—the Educated Intelligence. All knowledge is classed, in parlance, as a mentality, but I prefer the above names as they signify more and are subject to greater classifications, such as are necessary to meet the comprehension of how the body, through these intelligences, does things. All actions are performed through physical properties, by immaterial intellectual controls. Thus the brain is the direct medium through which the superior intelligences of men are expressed. “The mentalities” are that which is expressed.

We have been taught to recognize but one mentality in “man” and that was under the control of his will, and it hardly seems possible that one object could control itself; there still must be some starting place. We have been further induced to think that the mentality was the highest *creation* of man. Man does not create either of the mentalities. He develops the latter but over the former he has no control. The preceding control is beyond the reach of physical or educated man. It becomes a gift to him the same as it does to animals, birds, and fishes, and a present that is lost at death. It is a derangement of the homogeneity, their normal and abnormal conditions, between God and brain, which I shall refer to as Insanity type No. 1, and of the relationship between brain and man as Insanity type No. 2.

To embrace what insanity is, we must study the relative, causative, and effective factors, without which we paddle without oars. The various steps and gradations, the manifold degrees that can and do exist, can only be appreciated by one who discerns the smaller and larger subdivisions, and the philosophy of each type as simplified through the study of abnormal functions. There is displayed in all its glory, the how and why, when intelligently observed. When that is shown, “the mind” that delves into material chemistry, corporeal physiology, or bodily anatomy, does not know nor appreciate what insanity is.

God being the first supreme giver, he must be in *constant* contact with brain; this continuity must be con-

stant, unhindered, the association must be normal, in complete harmony; health then exists between a Universal power and the brain, its various lobes and sections and *their* relatively smaller segregations, until we reach the invaluable action of each microscopic brain cell. Each cell, lobe, convolution, and brain is a concentrator of power; then metamorphoses into that characteristic kind of force by which it is materialized. Every vermicular motion has a resultant action. As brain cells contract and expand they have their local secretions, and other primary functions, but in addition to that, their significant function is to suck inward, through process of osmosis, those immaterial units of force that exist in the atmosphere in countless numbers and put them through the material. Absorption indicates the result of action, and motion, upon the part of the brain cell, means expression of function that is stamped upon it here; therefore to have health, distantly or locally personified, there must be normal, perfectly acting brains and their cells. If these brains are diseased; if one or two lobes or even two dozen cells are similarly affected, so they cannot perform their fullest duties in the specific absorption of power, then there is incoördination between the superior power and its reception by the brains. This is the only possible type of mental insanity. This abnormality resides entirely within the brain known as Educated. Many is the time that we find a case of "mental insanity" a personification of type 1, that is physically a giant providing the ability of the Innate brain to still carry on all functions voluntary to itself.

I object, and always have, to the name "Insanity" to express this type of disease. In not a single instance has it been proven that it was the "mind" or the intellectuality that was affected. True, it is *that* which *appears* monstrous, when illustrated by action, but such is due to the abnormality that exists within the brain, hence it is a physical property that is irregular and that which acts through it must be likewise. When once that brain is restored to natural action, then the mind is again ready, willing and glad to assume full charge with her duties. The mind was always there in fullest quantity, never was absent in portion or parcel. To say that an incoördination of brain is a "mental disease" is a misnomer, therefore my objections. Knowing that it might

confuse you, this evening, I shall continue to use a word that I do not like.

To illustrate this thought more practically I shall give you, for the first time a few definitions of what "Sleep" in its various forms is. I have never heard of nor know of any author ever giving a definition for that condition, possibly because it could not be deciphered upon the basis they were working. It will be readily seen that the logic is substantiative of the above thought.

Normal sleep is that condition wherein Innate Intelligence—resident of the Innate brain—through impressions, realizes the necessity, hence, consciously and purposely, sometimes compulsory, withdraws the volume of current units passing through the Educated brain to the external physical body, having the intention of producing a dormant state of the Educated physical so far as regards movements under the control of the Educated will, yet continually retaining control of the normal internal functions of Educated brain and Body producing a period wherein the greatest amount of repair and development can take place with the least possible interference from the actions induced by the expression of force Educationally directed. Innate Intelligence, through external mediums, retains the ability to see, hear, smell, taste and feel and adapt actions according to the necessity.

The well known experience of the foot "going to sleep" when one knee is crossed over the other. The foot has assumed the condition of "sleep" just so far as pressure upon nerves has stopped the transmission of currents. To raise the leg is to restore currents, hence the foot "wakes up."

Abnormal sleep is that condition wherein Innate Intelligence, through impressions realizes the necessity, hence consciously and purposely wishes to continue the transmission of current units passing through the Educational brain to the external physical body, but concussion of forces centering at the Atlas and Axis occurs, subluxation results, pressure upon nerves intervenes, lack of transmission of currents between the Innate and Educated brains is the consequence, hence an excess in duration in point of time of cessation of transmission or volume is partially decreased producing the well known comatose condition. An unnatural, traumatic cause exists whereas with normal circuits they are induced in

proper lengths of time and at the proper intervals. With the subluxation they may be very inopportune and remain much longer than necessary. Abnormal sleep is not under the province nor by command of Innate Intelligence, but performed contrary to laws that are thought ordained.

Sleep (hypnotically induced) is that condition wherein suggestion of "Sleep, think of sleep; relax, more yet, completely relax and think of nothing but sleep," etc., induces a state of relaxation. Sleep is the consequence of necessity wherein Innate Intelligence, receiving impressions, realizes the condition of inactivity wherein impulses are not necessary and adapts the lack of transmission equivalently. Lack of impulses from the Innate brain passing through the Educated brain is a state of sleep. To relax through self hypnosis (auto suggestion) induces the same condition. Muscular activity calls for great volume of currents; lack of activity corresponds accordingly. Complete relaxation, no currents. The volume is controlled by Innate Intelligence so soon as she interprets the condition externally. Sleep, hypnotically induced, is the result.

Sleep (narcotically induced) is an adaptation by the Innate Intelligence responding to the needs of the body. The action of narcotics, called "hypnotic," is chemical tending to destroy the tissue cells, more especially of the brain and its nerves. Innate Intelligence makes an effort to eject the destructive intruder by increased action. Failing in this she promptly induces sleep and complete relaxation that she may have every opportunity to again restore normal transmission of currents and repair the tissues destroyed. In case the destruction has been so great that Innate realizes the hopelessness of attempting the body's repair with the means at her command, she leaves the body and the sleep or coma gives place to death.

Having commented at length on what sleep was, I wish to take issue with Dunglison wherein he says "Sleep. Temporary interruption of one's relations with external objects." This is true of the Educated brain but not of the Innate brain. The same explanation holds wherein he maintains "Repose of the organs of sense, intellectual faculties, and voluntary motion." When it is known that each mind, through each brain has "voluntary" motion, it can be seen that this author needs to

learn to discriminate between "the organs of sense, intellectual faculties" of the two halves of man.

"Sleep. To take rest by a suspension of the voluntary exercise of the powers of the body and mind, and an apathy of the organs of sense." This is true should it have read—"To take rest by a suspension of the voluntary exercise—of the Educated brain" and the powers going to "the body" therefrom. The "apathy of the organs of sense" is purely of the "organs of sense" of the Educated brain.

"A natural and healthy, but temporary and periodical, suspension of the (Educated) functions of the (Educated) organs of sense, as well as those of the (Educated) voluntary and rational soul; that state of the animal in which there is a lessened acuteness of sensory preception, a confusion of ideas, and a loss of mental control, followed by a more or less unconscious state." This would all be true if man were a one-sided creature—the Educated mind and a "sympathy" or "reflex action" to control the other or inner man. This state of affairs is not in accordance with man. "That state of the animal" yes, of the Educated animal for is it not a fact that digestion, assimilation, reparation, circulation, etc., is carried on *intelligently* while we sleep? "Suspension of the functions of the organs of sense." Can you maintain that the Innate mind does not see the man standing at your bedside with slug upraised ready to strike? Is it possible that you do not "consciously realize that there is a thief in the house and you have been awakened, not by his noise, but you in some 'unexplainable' way felt his presence." In which there is a lessened acuteness of sensory preception. I believe the above and many examples that could be cited would prove the hyperacuteness of this function of sensing the presence of dangers by hearing, seeing, feeling, etc., when your Educated half was sound asleep. "A confusion of ideas"—if the Educated mind is sound asleep it will have no ideas. If the Innate mind is doing its duty, and it will if there is life, then there can be no confusion of ideas there. If the Educated mind is partially asleep then we can account for the "confused ideas."

"Sleep is attended by a relaxation of the muscles, and the absence of voluntary activity for any rational object or purpose;" this is true so far as concerns any

"rational object or purpose" if the Educated half of man is necessary when that half is asleep.

Dreams are ideations, formed in the Innate mind following the reception of impressions through the present living body, and communicated to the Educated mind at the moment of waking. When it is realized that interpretations of the Innate mind are superior, in every respect, to any similar action performed by the Educated mind, it can be appreciated why the thoughts of one mind are superior to the other. The Innate mind receives more complete impressions and places them through a higher interpretation than that of the Educated mind. Dreams remembered or known by the Educated mind are the interpretations of impressions sent to the Educated mind by the Innate at the moment of waking. They are communicated for a definite purpose, that the Educated mind may act in accord with the desires of Innate. If, as a result of interference with transmission, the Educated brain be abnormal, the interpretation of these normal impressions will be abnormal and the "dream" will be fantastic or foolish. The only difference between a foolish dream and insanity is that the first is the abnormal interpretation of normal impression received from the Innate mind and the second abnormal action on impressions received through the external five senses. To discriminate we have but to study the various degrees of insanity of the Educated brain. The grotesque, fantastic and unreasonable dreams are abnormal thoughts being formed in the abnormal Educated brain. Many a person is restless, tosses at night, dreams ideas that are detrimental to their good etc., the cause being a subluxation interfering with the true interpretation that should be taking place, causing a rambling conception of what was intended to be given by the superior mind to the subordinate. A partial flow, abnormally induced, is what produces the unreasonable state of their thoughts.

Those nerves passing from the Innate to the Educated brain, which carry impulses governing the *nutrition* of the Educated brain cells, pass out through the Foramen Magnum and re-enter the cranium. Their peripheries, then, are in the Educated brain.

Just as the different tissues of the body are dependent upon nutrition for the proper performance of their functions, so is the Educated brain. Since the work of the Educated brain cells is to receive and interpret impres-

sions and to reason (compare) then, if the Educated brain be improperly nourished and thus in an abnormal or subnormal condition, its receptive, interpretative, and comparative action will be abnormal. It is impossible then to interfere with the transmission of Innate mental impulses to the Educated brain with the exception of those concerned in nutrition.

Those drugs (including alcohol) which act upon the brain so as to produce delirious or insane action, do so only in the weakened brain, by a universal law seeking the weakest tissue—the path of least resistance. In the approximately normal man the brain will be the last organ to suffer, being so constructed because it is the most necessary to Innate.

Since it is impossible for fibres from one Innate brain lobe to another to be impinged, it is obviously impossible for the Innate brain to be improperly nourished and hence impossible for the impulses sent out from it to be abnormal. The innate brain can be injured only through traumatism; when it is injured, death is the result

We cannot help, at this time, from interjecting a short article by Wm. G. Fitz-Gerald, the noted student, who brings to our mind again, as we have often heard, "Dreams are conundrums, therefore cannot be deciphered," and yet, while I quote his words, I want you to again study the above definitions and you will see the explanations of his enigmas.

"Who has not been troubled, inspired, cheered or warned by dreams, those mystic shadow pictures of the sleeping soul, older than Babylon or Egypt? You remember Coleridge's unfinished masterpiece, 'Kublas Khan?' Every line of that poem was composed in a dream by some subtler ego than the poet's own mind.

"What are they? No one knows. (?) It is strange indeed to ponder the narrow limits of our knowledge of even the most elemental things. We sell away one-third of our whole existence; yet what scientist can come forward and explain so familiar a phenomenon? Are there really two selves in us working independently one below the other, as it were? The question is pertinent; for the psychical research societies of the world, numbering among their workers some of the greatest of living intellects, have amassed astounding evidence that in dreams we may master difficult tasks, recover lost articles, and generally receive knowledge of things beyond

our normal consciousness. To call such cases coincidences or presentiments will by no means explain them away; for the facts of each have been rigorously investigated by these scientific bodies."

Insanity (Type 2) is the condition that follows where the brain receives and transforms this power in normal quantities, sends it externally on a path, but the tissues cannot express it on account of pressures upon nerves; the predicament following is physical insanity—that is, there is not a oneness between the mental thought through that and tissues to which this power intended to go, and gives vent to expression. Both types are abnormalities of the physical, yet No. 1 is in the brain and the other in some peripheral tissue. Two classifications include, broadly, every type of insanity. Any one given case may exhibit both types or either alone.

"Mental" science knows only the "mental" phase but when quizzically examined, it is admitted that the only way *thou knows* that the patient is insane is by reason of what *he says he thinks or what he does*, thus *proving* the two forms. To confine our study to past limited "ideas" or "theories" would be to ignore transmission or creation and this would not make of our study a philosophical completeness. To study actions is but to study one half of the unit—a thing we can little afford to do.

The ordinary practitioner, of any school, who confines himself to insanity as his predecessors did, delves into the physical or psychical issue minus the unital connections. They recognize in an insane asylum the features of each type described and give each their respective titles. For instance "This man thinks he is Elijah the Second. He is sincere in *his* opinion. *His physical is as sane* as anybody's here or elsewhere. He does not make one insane physical action other than as you talk to him he wishes to convince you, *calmly*, who he thinks he is. This second individual knows he is a hareback rider and performs all the actions that such people do. He lives that kind of nomadic life. His insanity is through voluntary physical portrayal. He has the wild, rambling ideas passing through the educated brain but expresses them in active form." Meanwhile you admire the massiveness of his frame; the hardness of his muscles, etc., showing the freedom with which the Innate brain is carrying on its work. Observe any type of sickness, be it

great or small; *there* is an interruption of transmission of intellectual forces as they have left the brains on their way to tissues; such invariably means abnormal physical actions, either in excess or lack of—thus the action, at nerve periphery, is abnormal—crazy. The brain nerves spread to all portions of the body including the Educated brain; all are subject to pressure with the exception of those which it utilizes within itself—or which utilize themselves. The nerves are superficial *and* deep. The Educated fibres are superficial, bringing more prominently to view surface disorders.

Insanity represents more than the mental immaterial considerations. It further brings into account what the physical does not do when the intelligent force wishes to gain entrance and cannot, on account of the abnormal state of that local organ, be it the foot, heart, or stomach.

To ignore mentality and become pure constricted physicalists, we take the idea that mentality—intellectuality—is not necessary for our continued existence. It has been so well planned that three phases must be continually and everlastingly considered in every subject under discussion, creation, transmission and expression, it matters not what the subject may be. Those are elementary thoughts that are primary and one must always consider all three.

Suppose the brain is normal and transformation from mentality to mental impulse, in the brain, is regular. Its transmission from brain to tissue cell is perfect and if there be no obstruction anywhere between, then matured function exists. Insanity, in any phase, brain or peripheral, would be unknown.

Returning to type 1. As the thought so should the action be. "As a man thinketh so is he" should be reversed to "As the man *is* so does he think" to be philosophically correct. No man can think beyond the ability of his brain to do the thinking actions for him and the capacity of that organ depends upon its activity, and that, upon the amount of energy that is there for expression. The first observation when watching an insane case is that he lives the life he thinks he is. He may be quiet or boisterous; the face may portray the expression of a demon or saint. You judge and form your opinion entirely by how the patient acts. Suppose that portion of a brain which controls the voluntary actions of the right arm were not able to receive power from superior

sources; that lobe had incoördination, therefore the arm could not be raised. Or another lobe is not insane in action and expels thoughts that conclude that thou has no right arm, it is gone. He will not attempt to raise it. How useless it would be to try and convince that sick party that he was wrong and you right? He "knows" and you do not. These are examples of Type 1. With Type 2. I know that I have an arm. I wish to raise it to perform work; in consequence of the pressures upon nerves, I cannot, hence that arm lays low. You would commonly call that condition "paralysis of the arm"—that is what it is—but it is also a form of physical insanity.

I have in mind an individual who has a "mentality" brighter than any in this lecture hall yet her infirmity has never permitted her to attend school. Wishing to direct any voluntary expression, she will perform the opposite. Place a meal on a table close by, and the individual would starve for she could not place one morsel in her mouth. It is a marked case of physical or peripheral insanity. The effort would place the hands that much more strongly, rigidly behind her body. The "Involuntary" or Innate *voluntary* actions are normal as is evidenced by the complete relaxation and perfect performnace of all assimilative, reparative, secretive, etc., functions of her body, both asleep and awake.

The thoughts that issue from that Educated mentality are worthy of a brilliant scholar. A conversation proves that every thought regardless of its depth, is clearly and logically understood. Her replies come with much labor and infuriated gyrations of the mouth. The articulation for the same reason is difficult. The thoughts that those represent are deep, conclusive and many years in advance of her age or this period. The efforts to perform *any* voluntary act are labored in trying to concentrate forces, and when it does come it expresses itself in this frantic and wild manner. This case is but one of many which prove the clearness of the mentality and the illogical lunatic motions of the physical. With a normal man the functions occur so unsolicited that we underestimate their importance. Man practically ignores such when well, but makes a terrific effort to *force* correction by working away from the elementary truths.

Again we see a person walking. There may be the concentration of his Educated mind to follow a straight

line but the expression is that he reels from side to side. To the uninitiated, he might appear intoxicated, but he does his best to remain erect but cannot. The study of physical insanity, then, includes every abnormal function. Every disease would be a condition of physical not ease and in proportion we have a not sane condition.

There is not an individual that is sane according to either of the above type. He may be sane in one way, so far as not feeling aches or pains is concerned or so far as his thinking is perfect (in his judgment), but is he always sane as far as expression is manifested? Does everybody else think he is sane? Does every man think as he ought to? Is his brain in a shape to be a receptable for that purpose? Suppose he has a "neuralgia" headache; are his thoughts reliable and worthy of considering as his best? Where is the man, woman or child that has a brain that never feels full, heavy or dull at times, some more, and other less? Where is the person that does not have the blues, sometimes very badly and others very seldom, at other times hopeful and cheerful? You will argue that these are conditions of environment and I reply that the same circumstances are found to surround antipodal mental states, proving that the condition of optimism or pessimism is in the creation—*within self*.

If the brain is normal, then no matter what comes or goes, the reasoning faculties will see to it that your observations are always toward the first law of preservation. If you will, we are all insane, more or less. It seems impossible to find one insanity expert but that there exists another who disputes his ability. Thus we have no sane man to build a standard upon. Where is the jury, composed of laymen, scientists, physicists, or philosophers who are capable of showing the keen, exact distinct lines between the state of being sane or insane; that will define the border lines between one and the other; that can assert that one second more and he passes from the normal to the abnormal?

I am advancing ideas which will not be realized until Chiropractic has been utilized for several generations; after adjustments have been given to the present and the younger generations and to their children, we will then begin to see the new growth and future personifications that means physical beings erected after the image of their makers. Then the world will be decidedly better for having had Chiropractic. It will be noticed at birth

and every day thereafter will be one of blessings. Old age and accidents will be the only excuse for filling the cemeteries.

Many people reason (perhaps insanely) that because I do not think as they, that *I* am insane. I am willing they should so continue to think, but I have as much latitude in believing that they are insane because they can't reason with my ideas as sanely as I do. The idiosyncrasies that exist and make you not I, that make me not you, are what makes us different. If all children were born equal, in functional ability of their brains, then the product of this earth would be people that would harmonize on all actions. Wars, greeds and curses of trampling down so some one can get on top would be unknown. It would be one great universal brotherhood, all gained by further light into the secret workings of harmony through practical demonstrations.

Brains have always been made for one purpose—to think *through* not with. It requires power to think the same as it does with expression. If that brain be unable to receive power and allow its conversion into thoughts and through to conversation then something is wrong with the brain. The different slight abnormalities that exist in each and every Educated brain, are what makes all of our brains different in action, hence the product of the many actions are at variance and as a consequence, each thinks the other insane.

For instance four students look at the sun and then tell how large it appears. The first said "It is as large as a marble." Another said "The size or circumference of a coffee cup." The third believed that its diameter was about the size of a bucket and the last was certain it did look as large across as a tub. The size of the sun *was the same*. The product of the four *minds* was realized only as the physical organ acted upon the immaterial impressions, therefore each brain being of a different calibre, each was different.

The same four may see a runaway. Each is asked, secretly, to describe that accident. The first speaks in a calm, dignified manner. He describes the deaths and how their bones were heard to break and crunch under the wheels as the inevitable results of certain well laid principles or concussions of forces. He shows no feeling in the matter. The second individual shows great sympathy and emotion when describing the same. The third

person cannot speak of this accident without exhibiting great vexation and anger at the brutes that ran away and tells in a boasting manner what he would have done had he been in the place that others were. The fourth man, gesticulates, screams, bellows and howls in a wild, aimless manner when he describes it as *he* saw it. It is the same differences, *when intensified*, that make some have well defined cases of insanity. The quiet, dignified man can go to such an opposite extreme that it becomes a melancholia and the adverse becomes the maniac.

One person sees buildings on fire and knows that every man intends firing all buildings when he is not noticed. A woman knows that another is trying to win her husband's affections, another individual realizes that everyone is an enemy and foe to the State, therefore each takes justice into his own hands and declares himself the individual guardian of that community. Who is to say which condition is sane and which insane? When your ideas can be practiced to where you can make the majority see them as *you* do, then *you* are sane, but when more think differently than you, then you are insane and as long as you do not damage self or somebody else, your property or somebody's else, they will allow you freedom. None of the brains referred to were normal, yet not abnormal enough to make their abnormalities so noticeable that the majority would call those other than "personal peculiarities." But well defined types of insanity have their origin in just that manner. It is one degree today and another added tomorrow, the steady upgrowth and addition of which means uncontrollable insanity in time. The physical type starts easily, with a twinge of pain here or there today, and in six months you have a well defined case of tuberculosis, cancer, or tumor.

In the brain type of insanity that Educated organ is not capable of receiving impressions and interpreting them. It is the organ that abnormally transforms the power that makes of it the insane expression which follows. Either form, physical or "mental" insanity, represents an abnormality of tissue. In the "mental" type, the Educated brain does not do its duty—cause is a lack of current flow to the Educated brain from the Innate brain, induced by a subluxation at Atlas. In physical insanity, the cause would be located according to where the insanity was expressed.

If the disease is physical, it must be insane in expression, in action. Action is expression of power which must have an intelligence behind, which is Educated, although that power is eventually derived from the Innate brain, and then the brain is the physical organ through which the spiritual transformation takes place. We know there is a power all around us which must be utilized. It is, and must continue to be, adapted to our use.

In normal we must have a *normal amount* of this power that is transformed by the brain and transmitted through brain cord, through brain nerves to tissues and expresses normal actions. To interfere with the normal quantity of power means insane actions, either in excess or lack of. One or the other must exist, for to balance between the two would be health.

If we dwell briefly upon mental insanity, we must again go back to a physical cause which is so far as that brain is normal or abnormal, that expresses itself normally capable or abnormally incapable. If we have a normal interpretation, then normal expression follows, provided the channels are open. If we have *abnormal interpretation*, then abnormal expression follows *even if the other channels are open*.

The more clearly we can sense ideas, the more essential it is to find whether one or the other is insane or not. For harmony is gained through united action. I shall test your saneness by illustrating my idea through the stereopticon. Many of these slides have been specially prepared for this lecture, therefore will convey the meaning intelligibly, providing your means of interpreting the impressions be normal.

In all *P. S. C.* studies we place much stress upon the brain system of nerves from their creation in the brain to the terminals in tissue cells and the return half of the cycle, and as this illustration shows, in studying that system primarily, the brain is the *only* center from which the nerves divide. This illustration questions Gray or any other anatomist as it gives to man *one* ganglion which is large and more capable of doing unital action by being centrally located than many, variously and heterogeneously through the body.

I say it modestly, the lecturer was the first man to dare to question previous factotums in this work on the nervous system. He has dared to overthrow all that existed along those lines and has replaced it with a scien-

tific treatise that answers any problem. He it was who first said "All nerves radiate from every brain within the cranium."

We next show a transverse section of the body at about the ninth dorsal, looking from above downward. You will notice the spinal opening that runs perpendicularly for the transmission of the brain cord from the brain to issue.

We next present a view of the posterior of the body, showing that the spinal column is a line shaft and must be true, vertebra for vertebra, to match with the plumb line which you see. Every vertebra is a movable portion of this line shaft and must be in perfect accord with all mechanical principles.

We next introduce a spinal column, normal, showing the regular curves. Even though these curves are magnified or diminished in your everyday movements, you are given sufficient grounds for a certain free movement, so that there can be no pressure upon nerves so long as the movement, between segments, is within the boundaries which these vertebrae are intended to have.

We have the interior lateral study of the spinal column and skull showing an antero-posterior section with the brain and brain cord in situ, from above downward. It lays bare a portion of the brain. You can most readily see, at each intervertebral foramina, the nerves as they branch from the spinal cord, passing through these openings. All nerves, even those that go back into the Educated brain, have their exit through these openings, high or low. It is these nerves that convey from one brain to the other or to the remainder of the body.

We next give you an anterior and posterior view of the spinal cord as seen after removal from the bony walls. You will notice the nerves as they pass outward and terminate eventually in small fibers and smaller fibrillae. It is this particular system that the Chiropractor studies so thoroughly in their exits and functions.

It is within the enlarged cavity of this skull that we locate the brain. I want to impress upon your minds that a brain is more than a something here today and gone tomorrow—it is even more than our present-day anatomists, physiologists or philosophers say it is. The material brains are substance through which all ethereal

power is transformed to physical needs. All the force the body demands is derived from that store house. Electricity is still a thing unknown, yet it has a starting place from where it is made.

I gave you the idea, a while ago, that the brain was the thinking organ of man. It sends forth prolongations in the form of nerve fibers which are gathered into one cable, which leaves the skull at the foramen magnum, as we have seen. With every thought that leaves the brain en route to the body, your Educated or Innate minds have willed that it should have expression, but thought without power is like a water wheel without water—the thought is transferred from one place to another, but with it goes power, and that energy, when liberated, means specific, definite, peculiar and exact action known as function.

Every process in life, whether mechanical, physical or mental, is simply a varying process or means of elaboration of certain universal power. I don't think anyone will question me when I say that all things show the handiwork of a Creator, call it what you will. The chairs and tables represent various steps from the rough timber to the varnished wood. They were taken from a forest, and who caused the trees to grow? Who made the ax that man used to cut the tree? Who made man that used the ax that felled the tree? God. Consider it as you will, fundamentally, you must reach one creation. You may look upon it as irrelevant, yet we are compelled to recognize it as a superior creative force, and it is this that is elaborated in the organic or inorganic worlds. A horse, dog, or a cow expresses an individualistic life, so that the brain is something more than an organ that "man" has and animals are supposed not to have. It is the central office for all members of the animal kingdom; their lives represent the same conditions as man's—those brains represent all that goes out or comes in; for every function performed in the body of man or beast is controlled by the power that is amplified in creative thoughts or functions by this brain.

If a Chiropractor can get that power through without hindrance then functions *must be normal*, and if they are natural then insanity cannot exist. So that it is the study of this enlarged view and elaboration of its thought that cannot help but sprout from its observa-

tion that becomes of the utmost interest to all. You will notice that, although there are many views of the brain, each brings out the various characteristics of how wonderfully the brain has been built. It has an expanded circumference and that gradually centers at the bottom into what would be a hilum of the kidney but in the brain is the *brain cord*. Its characteristic shape has much to do with its work the same as any gland must be made to receive on a broad surface and expand from the smaller one in condensed form.

Anatomists and physiologists of today have spent much time expressing ideas about the physical divisions of the brain, and then named these convolutions to designate their location or shape or what they resemble. Knowing the corporeal properties so well is but one portion of the study of man. That for which the brain was created, what it was intended to do, and its relationship to the actions of the human body has been a problem that was left for *The P. S. C.* and it has not been found wanting in its completeness, for they have accomplished feats along that line that have never been equaled, and to say they are successful puts it mildly. *The P. S. C.* physiologist goes into this work most thoroughly; he elaborates upon the different functions of the brain; how they are manufactured or created, with what intents, for different portions. It is a most interesting subject, there is so much fact behind it that has never been deciphered before.

We shall now reach the concluding feature of this subject—the knowledge of cause and its creation. If that cause had been known before today then insanity would have been corrected and we would not have the diseases and filled asylums that there are, without anything having been accomplished for their benefit. If the cause were known, you and I would not be paying heavy taxes to keep inebriates in the hospital. We don't know what will occur in you or myself today, tonight or tomorrow, so that we will become a burden to the country or state in which we reside, so that a knowledge of cause passed on to somebody else will save you from extinction, when all that might be tried at the place where they are supposed to put you to return your saneness, by treatments of effects, would fail.

The next lantern slide brings to our attention the atlas. This is the first vertebra and lies closely under

the skull. On the superior and just inferior to the posterior arch the Innate nerves that go to the Educated brain have their exit. When once you know *where* to look, then *how* to find, then compare the position of this atlas with the skull and axis and then know *how* it should be and it is not now, you can quickly determine whether that individual is normal or not in the use of their faculties. If you find subluxation (and where is the individual that has not one, be it small or great) then just that much, more or less, does the pressure upon nerves exist, hence lack of current flowing from one brain to the other, consequently lack of normal action; abnormality of product, and *insanity* exists. The individual might not so regard his actions, but to an observer they may be normal or appear so abnormal that they *are* insane.

When these valuable and practical facts are established it further requires Chiropractic adjustments to replace it to normal position. By so doing, he has restored the connection, re-established the circuit from the superior brain to the subordinate one—restored co-ordination between the Educated and Innate brains; hence the abnormal one soon becomes its former self, performs its wonted functions and man ceases to be mentally insane to be confined behind bars.

The physically insane patient would be dealt with in the same manner. There is a cause for that disturbance and when that is found and corrected, then his actions, whether in the stomach, legs, or arms, will become as they should be, normal, hence the nonexistence of any type of physical insanity.

PARALYSIS.

We have succeeded in presenting a broader view of every subject that has been handled in this series of lectures. As a result you are today doing some thinking. Tomorrow you will continue to do advanced reasoning after the presentation of this subject. If we can induce dormant brain cells to begin a broader cellular activity each Wednesday evening, then we have accomplished our motive.

Do you think? Will you take this subject and concentrate deeply about it? Will you slide over the surface? Many think they do think, but the product of their thought shows that they superficially glide over the ideas.

Paralysis has *many* phases, yet the average person would say "Paralysis is a lack of life. A valuable portion of the body that is more or less useless." Suppose you were asked "*What is paralyzed?*" Your answer would possibly be "Muscles."

Perhaps you are a graduate M. D. or osteopath; have studied "according to osteopathy or medicine" and *practiced* under the observant eye of your professors. I shall present "Paralysis" in a different manner *according to the only true philosophy possible*. The ideas will be distinctly Chiropractic. It is the *new* conception and observations of the old subject of life that makes Chiropractic distinctly different.

"Paralysis." Of what? A dead or live man? The question is almost foolish, yet it is necessary to ask it to bring out my conclusion. The man that is dead cannot be paralyzed. The *live* man can. Then it is *life* that is paralyzed in paralysis. What is life? It evidently is something that can leave man in partial quantities or absolutely. Death is the absolute absence of this "life" and life is the fullest expression of it; then we naturally reason that *any* intermediate stage between fullest life and death would be one of paralysis.

Paralysis is any lack or excess of one or more functions of Innate Intelligence in anything through which she creates and expresses her existence. There can be

paralysis of a tree, tomato or potato plant. The same can exist in a dog, horse, cow or in the human body. While these phases are authentic and are grounded on facts, yet our subject is confined to man; therefore will consider it from his standpoint alone.

What is paralysis in the human body? "The partial or complete lack or excess of expression of Innate Intelligence." You say, "In framing this definition you have not considered the human body." It is true. The muscles are inactive or too much motion, due to lack or excess of transmission of currents. These flows are immaterial things; they must be so considered when framing definitions. I am considering the body *as a medium* through which Innate does express herself. The absence of one is what makes its presence unknown to the other. A body without Innate is dead. A body *with* it is alive, but a stage between the two is paralysis.

If you are a student of medicine or osteopathy you will quickly tell me that paralysis is a lack of movement in muscles and will quite stoutly demand that the muscles be recognized. "Business was paralyzed" is a familiar remark. Recognition is given to such inasmuch as it considers the prime mover-power. Paralysis is a name given to express a certain lack of action in any material portion of the body. If the former is your definition, how about the corpse? His muscles must be completely paralyzed. In pathology, biology or philosophy, a distinction is made between the lifeless corpse and the one where it is partially so. When not wholly gone you call it slight paralysis, but when complete it is death. As one is a transitory stage, preceding the other, what is the fundamental difference whether one is completely absent and the other partially so? Would you say he is paralyzed when dead? Reconsidering your original answer that "paralysis is a lack of movement in muscles," if this were true, then the *dead* corporeal body is paralyzed. *He* can't move one, two, three or any combination of muscles. *His life*—all functions—are absent. That is why he *is* dead. We connect the idea of paralysis with a condition in which health may and can return. But in death, we do not. Therapeutical reasoning knows nothing that will *restore life* to paralyzed muscles except "Time and Nature," therefore the man lives of his own free will or dies because he can't get well. They tamper and trifle with stimulatives

but the results prove their story. Have you made the application of this sermon to the condition where the function of one arm is paralyzed, that it is proportionate to a lack of that same life or Innate Intelligence that is absent? The same principle that applies to the complete condition is applicable to the partial.

With this basis, our comprehension of paralysis broadens until it takes in *every* symptom. Its study includes *every* disease, phase, coloration or gradation. When studying Chiropractic you reach *fundamental principles*. Paralysis of what? Any number of cells, sections, divisions, convolutions, membranes, organs or viscera. Any part of the liver, bowels, spleen or any other viscera. It covers every portion of the body, be it the most minute or an entire hemiplegia or paraplegia.

"Paralysis. Abolition or great diminution of the voluntary or involuntary motions, and sometimes of sensation in one or more parts of the body. The immediate cause is generally pressure, either by blood effused or by serum or vascular turgescence. *It generally admits only of palliation* and is extremely apt to recur."—*Dunghison*. Notice the restriction to one function "sometimes" the second.

"Paralysis. (Med.). Abolition of function, whether complete or partial, especially the loss of power of voluntary motion, with or without that of sensation, in any part of the body."—*Webster*.

We have been taught by medical and osteopathic works that paralysis is distinctly that phase of "abnormal phenomena" wherein muscles (voluntary or involuntary) are unable to move. The quantity may be from one fiber to any number of muscles. I place a different interpretation, carrying the idea that *every* function is the expression of an Innate Intelligence which personifies the intelligence behind it, and the lack of that energetic intellectuality is what makes paralysis.

Call this intelligence a spiritual life, ego, subconscious mind, God, or what you wish, the fact remains that it is above us; it represents the idealistic reasonings. Every nation, country, tribe or race has its creeds, beliefs and faiths, but all center to the superior intellectual power that the seeing eye of man cannot perceive as it is, yet sees it when transformed; no man asks for power but what he gets a supply, according to the ability of the body in which it resides to act out the

expression. The mental world, universally, recognizes this something, but the material, physical, therapeutical world ignores its existence, in fact proclaims through science that matter has and creates ignorant force within itself all that is needed to keep man or other materials alive. We are not taught by therapists what this "inherent force" is. That except "Nature" is ignored in his teachings, which begs the question. His silence and failures but bespeak his ignorance of the application of one to the other.

In every person there is an individuality that is expressed. You live your life and I mine. There is no one that can take the place of another.

The original source of all power is universal. You get a portion and so do I. This transforming process through your and my brains proves its creation equal, yet from that point onward it partakes of the medium through which it must act—it personifies its transformation.

If transformed power is unimpeded and freely courses through nerves, then actions will be free and paralysis cannot exist. The expressions in tissues will be *exactly as transformed* at brain. This is the man of ability, mental and physical, that we admire in executive positions. He will be able to think perfect thoughts and express them freely—that *man is one with manhood*. Observe that shuffling, shifting, evading, agitated, equivocating common person and he represents paralysis in the functions of tissue cells, one lobe or several lobes of the brain or some other physical tissues. Instead of his being the keen thinker or active doer, he is the parrot-like repeater of what others ask or command. He is the servant of the masses to be sandwiched between. He never rises above his bodily inability.

Students matriculating at *The P. S. C.* are taught to think, reason and live the practical Chiropractic life. While here they receive adjustments and many is the man or woman that entered a servant of the masses because, physically, they could not do better, that leave the master, because thier functions are *fully* expressed. Their functions have been *fully* restored; they no longer are at the beck and call of the many, but stand on pedestals created for the few that energetically think and unreservedly do. When I look upon a majority of the public it makes me think of a bird, dog and fish em-

porium at Washington, D. C. A phonographic cylinder in the bird room kept repeating "Nellie, you're a pretty girl. Nellie, you're a pretty girl." Many people think they study books, attend lectures, listen to and think they believe, therefore repeat their teachings parrot-like, but when brought face to face with the issue "Why do *you* advocate it?" they are dumfounded. Do not maintain what *you* have not given careful and deep thought to. To *study* requires a brain capacity *that is unlimited*, and to have that necessitates a brain that is acting normally in every function. It is that restoration that Chiropractic gives to the patient or student. Many a student of *The P. S. C.* remarks, "I have received \$100 value in what good I have received, mentally, from the adjustments."

Man is judged by what he does or does not do, not by what he thinks. To reason along one line and do another shows that you think superficially, not deeply, although nothing is done but that there was a thought preceding, and the power and thought go outwardly hand in hand. There are men of great and small abilities. The first has free and open channels through which to express unlimited vitality; the other has the thought but has closed channels so that a limited power is put into execution. The latter man's functions are paralyzed.

A brief review of what we have been over will bring clearer the point at issue. There is a power above man. The interrupted, or partial shutting off presents all the phases of conditions that are known as paralysis that might, could and will be represented. You now have a starting and finishing, also a connecting basis for the three transitory stages of functional work, therefore you have a cause and effect—a philosophical argument complete.

The physiology of the human body is primarily based on at least nine primary known functions. I shall endeavor to explain as I go, and draw conclusions later. All functions expressed, normal or abnormal, are based upon one or a combination of many of these classes. I agree with all physiologists that personified function is motion, but I carry the subject further in the classifications which will be mentioned. *It is through the strictest division of characters that you perceive the discriminations that exist between one and the other.* Thus we shall analyze the various functional paralyses.

The divisions are (1) motor; (2) secretory; (3) excretory; (4) reparatory; (5) tropic; (6) calorific; (7) contraction; (8) reproduction; (9) expansion. To a person not posted they might say motor and contraction or this and that or some other mixture were the same as some other compilation. Everything is supposed to be the product of *one kind* of force or, as physiologically termed, impulses. This is too likely to be granted, if the study of this human body is considered from the model of pure physical work. The keen study of philosophical physiology proves, on the contrary, that any *one* or two can be in excess, the balance remaining normal. To a mind carefully and properly trained, in *The P. S. C.* philosophical physiology, I can easily show where any one function can be singled from out of a heterogenous mass of pathological symptoms and demonstrate where one is *not* the product of another but that each action is independent and dependent upon none other than that the simultaneous actions make the normal or abnormal unit.

We have enumerated several separate and distinct *new* functions, therefore give them names that are appropriate. Observation, *along a new line*, often brings many marvels to view that we did not know existed.

To convey the meaning of the foregoing statement I wish to give the following examples as they have been observed. The most simple phase of functional paralysis would be as follows:

Paralysis of motor (1), more or less, excessive or lack of, and the other eight normal.

Paralysis of secretory (2), more or less, excessive or lack of, and the other eight normal.

Paralysis of excretory (3), more or less, excessive or lack of, and the other eight normal.

Paralysis of reparatory (4), more or less, excessive or lack of, and the other eight normal.

Paralysis of trophic (5), more or less, excessive or lack of, and the other eight normal.

Paralysis of calorific (6), more or less, excessive or lack of, and the other eight normal.

Paralysis of contraction (7), more or less, excessive or lack of, and the other eight normal.

Paralysis of reproduction (8), more or less, excessive or lack of, and the other eight normal.

Paralysis of expansion (9), more or less, excessive or lack of, and the other eight normal.

Or we might have the following various combinations observable. Perhaps one in one person and reversed in another:

Paralysis of secretory	and normal	excretory.
" " excretory	" "	secretory.
" " reparatory	" "	trophic.
" " trophic	" "	reparatory.
" " calorific	" "	contraction.
" " contraction	" "	calorific.
" " reproduction	" "	expansion.
" " expansion	" "	reproduction.

In the study of combinations of two functions we have observed the following many times:

Paralysis of motor	(1) and	secretory	(2)	Balance	normal
" " "	" "	excretory	(3)	" "	" "
" " "	" "	reparatory	(4)	" "	" "
" " "	" "	trophic	(5)	" "	" "
" " "	" "	calorific	(6)	" "	" "
" " "	" "	contraction	(7)	" "	" "
" " "	" "	reproduction	(8)	" "	" "
" " "	" "	expansion	(9)	" "	" "

Paralysis of secretory	(2) and	motor	(1)	Balance	normal
" " "	" "	excretory	(3)	" "	" "
" " "	" "	reparatory	(4)	" "	" "
" " "	" "	trophic	(5)	" "	" "
" " "	" "	calorific	(6)	" "	" "
" " "	" "	contraction	(7)	" "	" "
" " "	" "	reproduction	(8)	" "	" "
" " "	" "	expansion	(9)	" "	" "

Paralysis of excretory	(3) and	motor	(1)	Balance	normal
" " "	" "	secretory	(2)	" "	" "
" " "	" "	reparatory	(4)	" "	" "
" " "	" "	trophic	(5)	" "	" "
" " "	" "	calorific	(6)	" "	" "
" " "	" "	contraction	(7)	" "	" "
" " "	" "	reproduction	(8)	" "	" "
" " "	" "	expansion	(9)	" "	" "

Paralysis of reparatory	(4) and	motor	(1)	Balance	normal
" " "	" "	secretory	(2)	" "	" "
" " "	" "	excretory	(3)	" "	" "
" " "	" "	trophic	(5)	" "	" "
" " "	" "	calorific	(6)	" "	" "
" " "	" "	contraction	(7)	" "	" "
" " "	" "	reproduction	(8)	" "	" "
" " "	" "	expansion	(9)	" "	" "

Paralysis of trophic	(5) and	motor	(1)	Balance	normal
" " "	" "	secretory	(2)	" "	" "
" " "	" "	excretory	(3)	" "	" "
" " "	" "	reparatory	(4)	" "	" "
" " "	" "	calorific	(6)	" "	" "
" " "	" "	contraction	(7)	" "	" "
" " "	" "	reproduction	(8)	" "	" "
" " "	" "	expansion	(9)	" "	" "

Paralysis of calorific	(6)	and motor	(1)	Balance normal
" " "	" "	secretory	(2)	" "
" " "	" "	excretory	(3)	" "
" " "	" "	reparatory	(4)	" "
" " "	" "	trophic	(5)	" "
" " "	" "	contraction	(7)	" "
" " "	" "	reproduction	(8)	" "
" " "	" "	expansion	(9)	" "
Paralysis of contraction	(7)	and motor	(1)	Balance normal
" " "	" "	secretory	(2)	" "
" " "	" "	excretory	(3)	" "
" " "	" "	reparatory	(4)	" "
" " "	" "	trophic	(5)	" "
" " "	" "	calorific	(6)	" "
" " "	" "	reproduction	(8)	" "
" " "	" "	expansion	(9)	" "
Paralysis of reproduction	(8)	and motor	(1)	Balance normal
" " "	" "	secretory	(2)	" "
" " "	" "	excretory	(3)	" "
" " "	" "	reparatory	(4)	" "
" " "	" "	trophic	(5)	" "
" " "	" "	calorific	(6)	" "
" " "	" "	contraction	(7)	" "
" " "	" "	expansion	(9)	" "
Paralysis of expansion	(9)	and motor	(1)	Balance normal
" " "	" "	secretory	(2)	" "
" " "	" "	excretory	(3)	" "
" " "	" "	reparatory	(4)	" "
" " "	" "	trophic	(5)	" "
" " "	" "	calorific	(6)	" "
" " "	" "	contraction	(7)	" "
" " "	" "	reproduction	(8)	" "

In the study of three functions we have observed the following combinations. The functions are numbered and you can decipher which are meant.

1-2-3	Balance normal	1-3-4	Balance normal	1-4-5	Balance normal
1-2-4	" "	1-3-5	" "	1-4-6	" "
1-2-5	" "	1-3-6	" "	1-4-7	" "
1-2-6	" "	1-3-7	" "	1-4-8	" "
1-2-7	" "	1-3-8	" "	1-4-9	" "
1-2-8	" "	1-3-9	" "		
1-2-9	" "				
1-5-6	Balance normal	1-6-7	Balance normal	1-7-8	Balance normal
1-5-7	" "	1-6-8	" "	1-7-9	" "
1-5-8	" "	1-6-9	" "		
1-8-9	Balance normal				
2-3-4	Balance normal	2-4-5	Balance normal	2-5-6	Balance normal
2-3-5	" "	2-4-6	" "	2-5-7	" "
2-3-6	" "	2-4-7	" "	2-5-8	" "
2-3-7	" "	2-4-8	" "	2-5-9	" "
2-3-8	" "	2-4-9	" "		
2-3-9	" "				
2-6-7	Balance normal	2-7-8	Balance normal	2-8-9	Balance normal
2-6-8	" "	2-7-9	" "		
2-6-9	" "				

3-4-5	Balance normal	3-5-6	Balance normal	3-6-7	Balance normal
3-4-6	" "	3-5-7	" "	3-6-8	" "
3-4-7	" "	3-5-8	" "	3-6-9	" "
3-4-8	" "	3-5-9	" "		
3-4-9	" "				
3-7-8	Balance normal	3-8-9	Balance normal		
4-5-6	Balance normal	4-6-7	Balance normal	4-7-8	Balance normal
4-5-7	" "	4-6-8	" "	4-7-9	" "
4-5-8	" "	4-6-9	" "		
4-5-9	" "				
4-8-9	Balance normal				
5-6-7	Balance normal	5-7-8	Balance normal	5-8-9	Balance normal
5-6-8	" "	5-7-9	" "		
5-6-9	" "				
6-7-8	Balance normal	6-8-9	Balance normal	7-8-9	Balance normal
6-7-9	" "				

Inasmuch as many diseases represent many complex appearances we wish to carry this thoroughly, therefore list a few further combinations, dealing with four functions.

1-2-3-4	Balance normal	1-2-4-5	Balance normal	1-2-5-6	Balance normal
1-2-3-5	" "	1-2-4-6	" "	1-2-5-7	" "
1-2-3-6	" "	1-2-4-7	" "	1-2-5-8	" "
1-2-3-7	" "	1-2-4-8	" "	1-2-5-9	" "
1-2-3-8	" "	1-2-4-9	" "		
1-2-6-7	Balance normal	1-2-7-8	Balance normal	1-2-8-9	Balance normal
1-2-6-8	" "	1-2-7-9	" "		
1-2-6-9	" "				
1-3-4-5	Balance normal	1-3-5-6	Balance normal	1-3-6-7	Balance normal
1-3-4-6	" "	1-3-5-7	" "	1-3-6-8	" "
1-3-4-7	" "	1-3-5-8	" "	1-3-6-9	" "
1-3-4-8	" "	1-3-5-9	" "		
1-3-4-9	" "				
1-3-7-8	Balance normal	1-3-8-9	Balance normal		
1-3-7-9	" "				
1-4-5-6	Balance normal	1-4-6-7	Balance normal	1-4-7-8	Balance normal
1-4-5-7	" "	1-4-6-8	" "	1-4-7-9	" "
1-4-5-8	" "	1-4-6-9	" "		
1-4-5-9	" "				
1-4-8-9	Balance normal	1-5-6-7	Balance normal	1-5-7-8	Balance normal
		1-5-6-8	" "	1-5-7-9	" "
		1-5-6-9	" "		
1-5-8-9	Balance normal	1-6-7-8	Balance normal	1-7-8-9	Balance normal
		1-6-7-9	" "		
2-3-4-5	Balance normal	2-4-5-6	Balance normal	2-5-6-7	Balance normal
2-3-4-6	" "	2-4-5-7	" "	2-5-6-8	" "
2-3-4-7	" "	2-4-5-8	" "	2-5-6-9	" "
2-3-4-8	" "	2-4-5-9	" "		
2-6-7-8	Balance normal	2-7-8-9	Balance normal		
2-6-7-9	" "				

3-4-5-6	Balance normal	3-4-6-7	Balance normal	3-4-7-8	Balance normal
3-4-5-7	" "	3-4-6-8	" "	3-4-7-9	" "
3-4-5-8	" "	3-4-6-9	" "		
3-4-5-9	" "				
3-5-6-7	Balance normal	3-5-7-8	Balance normal	3-5-8-9	Balance normal
3-5-6-8	" "	3-5-7-9	" "		
3-5-6-9	" "				
3-6-7-8	Balance normal	3-7-8-9	Balance normal		
3-6-7-9	" "				
4-5-6-7	Balance normal	4-6-7-8	Balance normal	4-7-8-9	Balance normal
4-5-6-8	" "	4-6-7-9	" "		
4-5-6-9	" "				
5-6-7-8	Balance normal	5-7-8-9	Balance normal		
5-6-7-9	" "				
6-7-8-9	Balance normal				

The combinations in some cases involve five functions. For the edification of the investigator I wish to elaborate upon what combinations can exist in thorough form.

1-2-3-4-5	Balance normal
1-2-3-4-6	" "
1-2-3-4-7	" "
1-2-3-4-8	" "
1-2-3-4-9	" "

Or perhaps the combination might represent six functions; if so, the following will cover it:

1-2-3-4-5-6	Balance normal
1-2-3-4-5-7	" "
1-2-3-4-5-8	" "
1-2-3-4-5-9	" "

If the case should involve seven functions the following table is correct:

1-2-3-4-5-6-7	Balance normal
1-2-3-4-5-6-8	" "
1-2-3-4-5-6-9	" "

Should it involve eight we have the following:

1-2-3-4-5-6-7-8	Balance normal
1-2-3-4-5-6-7-9	" "

If every function is more or less involved, perhaps at various places, then we have:

1-2-3-4-5-6-7-8-9

We have spent much time and laborious study to be able to present to you, with accuracy, the combinations which do exist together. Now to present another phase of the same question. This latter study is endless compared with the former. It is the gathering of data

to ascertain to what degree, above or below par, each may be acting in combination with the same or opposite condition of another one, two or three or more functions.

We will always consider 100% of current equivalent to normal function, more than that reaches above and less than that below par. X indicates an *excess of* and L indicates a *lack of* current.

We will consider, first, the well known "Eruptive Fevers" which are in reality excessive heat in eruptive form. We shall consider "measles," "rubeola," "varioloid," "chicken pox," and "smallpox" as successive stages of the same primary conditions. I care not whether this agrees with past ideas or not. I shall prove that one is but a minor degree of the other or the latter an advanced and progressive stage of the former. The abnormal symptoms of all bear a relationship except that its degree is greater.

Per Ct.	
1. Motor	100
2. Secretory	5 L.
3. Excretory	10 L.
4. Reparatory	100
5. Trophic	25 L.
6. Calorific	30 X.
7. Contraction	100
8. Reproduction	100
9. Expansion	10 L.
1. Motor	100
2. Secretory	9 L.
3. Excretory	15 L.
4. Reparatory	100
5. Trophic	40 L.
6. Calorific	45 X.
7. Contraction	100
8. Reproduction	100
9. Expansion	15 L.
1. Motor	100
2. Secretory	10 L.
3. Excretory	20 L.
4. Reparatory	100
5. Trophic	45 L.
6. Calorific	50 X.
7. Contraction	100
8. Reproduction	100
9. Expansion	20 L.
1. Motor	100
2. Secretory	13 L.
3. Excretory	25 L.
4. Reparatory	100
5. Trophic	55 L.
6. Calorific	60 X.
7. Contraction	100
8. Reproduction	100
9. Expansion	30 L.

50% out of a possible 800 is shut off.
30% out of a possible 100 is increased.
Product is measles.

78% out of a possible 800 is shut off.
45% out of a possible 100 is increased.
Product is rubeola.

95% out of a possible 800 is shut off.
50% out of a possible 100 is increased.
Product is varioloid.

123% out of a possible 800 is shut off.
50% out of a possible 100 is increased.
Product is chicken-pox.

1. Motor	100	
2. Secretory	15 L.	
3. Excretory	30 L.	
4. Reparatory	100	145% out of a possible 800 is shut off.
5. Trophic	60 L.	75% out of a possible 100 is increased.
6. Calorific	75 X.	Product is small-pox.
7. Contraction	100	
8. Reproduction	100	
9. Expansion	40 L.	

It will thus be seen that it is the varying degrees of intensity to which one or more functions are increased or decreased that brings out the endless jargon of terms, names and titles that stages of dis-eases have. Why? Because it has never been resolved to just what it was. If it had been, the tendency would have been to simplify rather than mystify. Knowledge is simplicity when truthful.

To carry the same idea further, not in the eruptive heat line, but such as is typical in a chronic set of dis-eases we can analyze like the following:

DISEASE 1.

	Per cent.	
1. Motor	5 X.	105
2. Secretory	10 L.	90
3. Excretory	25 L.	75
4. Reparatory	15 X.	115
5. Trophic	30 X.	130
6. Calorific	22 L.	88
7. Contraction	10 X.	110
8. Reproduction	17 L.	83
9. Expansion ..	8 X.	108

68% out of a possible 500% is increased.
74% out of a possible 400% is shut off.

Product, just what the physician saw fit to name it, according to where this condition was.

DISEASE 2.

1. Motor	22 L.	88
2. Secretory	10 X.	110
3. Excretory	82 L.	12
4. Reparatory ..	100	
5. Trophic	100	
6. Calorific	82 L.	12
7. Contraction ..	27 X.	127
8. Reproduction ..	33 L.	67
9. Expansion	86 L.	14

200% out of a possible 200% is normal.

305% out of a possible 500% is shut off.

37% out of a possible 200% is increased.

Product is just what the M. D. would want to juggle it to, and dependent upon the location.

The above are typical cases of combination of symptoms such as puzzle physicians. I do not imply that the Chiropractor can so accurately analyze the case that he can tell *exactly how much* of this or that function is absent, present or superabundant, but he can tell *which ones* are excessive or absent, whether very much so, and where.

If you wish a more simple example, I would submit the following:

DISEASE 3.		DISEASE 4.	
Per cent.		Per cent.	
22 L. Motor	88	100 Motor	100
100 Secretary	100	100 Secretary	100
100 Excretory	100	100 Excretory	100
100 Reparatory	100	100 Reparatory	100
100 Trophic	100	100 Trophic	100
100 Calorific	100	50 Calorific	150
100 Contraction	100	100 Contraction	100
100 Reproduction	100	100 Reproduction	100
100 Expansion	100	100 Expansion	100

Either of the above conditions of incoördination could have been easily analyzed. Disease 3 would be slight monoplegia. Disease 4 would have been a case of excessive heat. The balance of function in either case are normal.

Another feature that enters into the consideration of every disease is the area, latitude and longitude and the depth of the structures that it concerns. Often it covers much surface but has no depth and thus appears greater than it was; or it might be of limited surface and have depth of volume, thus appearances are oftentimes deceiving in forming any idea of how much is involved—sometimes one dozen tissue cells, one side of a nasal chamber, two sides of one-half of the nasal fossa or both sides of both septa. It might be also an area two inches square of the mucous membrane of the stomach, or the quantity might be doubled or tripled, involving all the surface or depth or both.

One joint of a finger might be inflamed, it might involve two joints from two different fingers or every joint on one or more fingers; particularly joints of the one hand and likewise or different on the opposite fingers. It might be the entire left shoulder and a portion of the other or vice versa. It could involve the wrist of the right arm and left elbow or the entire left arm and a meagre, larger or entire portion of the right leg, etc., etc.

In this series of tables I shall try to give some idea as to the many degrees of the same disease, depending entirely upon area involved and taking it for granted that the degree of pressure in each instance is the same:

Func. 6.	Calorific	25% X.	in area equal to	20% of left pleura.
" "	" "	" "	" "	40% " " "
" "	" "	" "	" "	60% " " "
" "	" "	" "	" "	80% " " "
" "	" "	" "	" "	100% or entire left pleura.
" "	" "	" "	" "	20% of right pleura.
" "	" "	" "	" "	40% " " "
" "	" "	" "	" "	60% " " "
" "	" "	" "	" "	80% " " "
" "	" "	" "	" "	100% or entire right pleura.
" "	" "	" "	" "	20% of left and right pleura.
" "	" "	" "	" "	40% " " " "
" "	" "	" "	" "	60% " " " "
" "	" "	" "	" "	80% " " " "
" "	" "	" "	" "	100% or entire left and right pleura.

Empyema is an advanced stage of the same. Its age would be older. The cause, functions, areas and location would be the same as any one given case above.

In pneumonia we have the function of secretion added, which would result in a table of two functions, as follows:

Func. 2.	Secretory	15% L.	in area equal to	20% of left lung.
" 6.	Calorific	35% X.	" " " "	20% " " "
Func. 2.	Secretory	15% L.	in area equal to	40% of left lung.
" 6.	Calorific	35% X.	" " " "	40% " " "
" 2.	Secretory	15% L.	" " " "	60% " " "
" 6.	Calorific	35% X.	" " " "	60% " " "
" 2.	Secretory	15% L.	" " " "	80% " " "
" 6.	Calorific	35% X.	" " " "	80% " " "
" 2.	Secretory	15% L.	" " " "	100% or entire left lung.
" 6.	Calorific	35% X.	" " " "	100% " " "
" 2.	Secretory	15% L.	" " " "	20% of right lung.
" 6.	Calorific	35% X.	" " " "	20% " " "
" 2.	Secretory	15% L.	" " " "	40% " " "
" 6.	Calorific	35% X.	" " " "	40% " " "
" 2.	Secretory	15% L.	" " " "	60% " " "
" 6.	Calorific	35% X.	" " " "	60% " " "
" 2.	Secretory	15% L.	" " " "	80% " " "
" 6.	Calorific	35% X.	" " " "	80% " " "
" 2.	Secretory	15% L.	" " " "	100% or entire right lung.
" 6.	Calorific	35% X.	" " " "	100% " " "
" 2.	Secretory	15% L.	" " " "	20% of left and right lungs.
" 6.	Calorific	35% X.	" " " "	20% " " " "
" 2.	Secretory	15% L.	" " " "	40% " " " "
" 6.	Calorific	35% X.	" " " "	40% " " " "
" 2.	Secretory	15% L.	" " " "	60% " " " "
" 6.	Calorific	35% X.	" " " "	60% " " " "
" 2.	Secretory	15% L.	" " " "	80% " " " "
" 6.	Calorific	35% X.	" " " "	80% " " " "
" 2.	Secretory	15% L.	" " " "	100% or entire right and left lung.

As for the viscera, it might implicate a portion of one or an entire particular tract or system or more than one system. The endless studies of complicated diseases are easily understood and comprehended, from the slightest refraction from normal to the greatest, when you know the thorough distribution of nerve fibers

and can realize that the fibers going to an entire arm, for instance, has exit at one foramina, and then by the study of pressure being on one side, portion or part of that foramina and consequently only paralyzes the functions of those few or many fibers through which they are passing. This pressure may be great; if so, it involves many fibers and a number of functions, distributed to one or many places in large or small patches, here or there, etc. On the opposite side it may impinge all the fibers, hence involving the entire arm. It is a large cable—some of the fibers are bound to be nearer the points of pressure than others, some of those fibers are conveying different functions than others, hence combinations are endless as a consequence. The degrees of pressure with the same subluxation may vary—one side of a foramen may be light and the opposite great—hence one function would be intensified and the other would be decreased, due to the heavy pressure.

A recent clinic patient had longitudinally fractured the superior third of the right femur. She went to several old school physicians who had tried in vain for several months to unite these two fragments. The longer they worked the more it refused to knit. The Chiropractor restored the connection between the superior creation of function and the two segments of bones where it should have been expressed, and it was but a few days until new material was consequently sent there and they united. He restored one paralyzed function that was abnormal—reparatory. Every other function, so far as the patient could sense, and the Chiropractor could tell by impressions, was working normally. Other functions being normal, this one being abnormal, brings to prominent view the *individuality* of the reparatory process. One function was paralyzed, not half a dozen or all. The supposition that blood was or was not circulating was not considered. Why did the Chiropractor ignore such? Because *it* was not concerned in this disease. To ask questions about blood would be equal to asking about the floor of the basement to correct a cause in the ceiling.

It was a question of intellectual, individual functioning energy which was partially absent, hence paralyzed. Consequently the Chiropractor adjusted a subluxation. What for? To put that vertebra into normal position, to increase the size of the foramina, *to allow the*

restoration of functional currents from brain tissue cells, that were not active, whereas now they are. He succeeded in making a philosophical connection between Innate Intelligence and the femur, with that function as an intermediate. That sound (and is) simple; results proving its practicability.

I want you to leave this lecture hall with a knowledge of paralysis as it is. Past education has led us to believe that it is *a lack of action in the physical body, but more than that* must be considered, the lack of power, function, that makes such possible.

Two years ago we spoke of Innate Intelligence in an abstract sense. We knew it did exist, although then we did not know any more about it than anybody preceding, but recent discoveries and research at *The P. S. C.* has led on until we now have a *philosophy* based upon new data which has broadened our ultimate ends in knowing the whys and wherefores for all things. I believe today that, with all respect to our ministerial brethren, we have a key to many theological conundrums. There is, in all scriptures, much that cannot be comprehended or deciphered by the present stage of theosophical philosophy, because that, like therapeutics, *lacks the connecting link and the practical issue* which Chiropractic opens for public approval. The minister will *preach* that God is all, that *He* is the highest type of a spiritual power; he finds these ideas elaborated upon and taught in the scriptures, in which *he* has implicit faith, and admonishes his audience to do likewise, and yet, should his wife or son, the same day, take sick, he rushes them to the hospital, places them under the care of a man who, according to his daily therapeutical disbelieving actions has no expectancy of a superior being helping him. The former *believes* in a God, but the physicians "*knows*" that all life is inherent in matter—that the body is "*controlled*" by a "*sympathetic nervous system,*" that "*it is automatic,*" and *does not need a God.* It makes no laws, for "*sympathy*" takes *its* place, and "*sympathy*" is confusion and eruption, therefore does not need a supreme power or *anything intellectually apart from the material body.* Every time a knife slashes a body, for a pathological condition, the parties implicated in this crime are questioning the ability of God to personify himself. Their use says, "*God does not know how to rebuild or increase the number of cells in a*

body." The physician says, "He has one organ too many, cut it out. Take out an ovary, uterus, stomach or any amount of tissue, the body will run as good *or even better* without it. God put it there for a purpose, but that is immaterial." This man dictates to his superior. If God saw fit to personify himself, in the making of a child, and if He saw fit to put in an appendix, He did it for a function to perform through and without which the body is bound to suffer, therefore it is not for man to ruin the castle or any mite thereof by tearing out its sections. It is for man to see *that its fullest function is performed; if not performing, then see why and study how to restore it without* desecrating the temple. If the Chiropractor adjusts the impediment he has done more for the sick than all the physicians, for no stain of blood rests upon his hands, or a guilty conscience to spend sleepless nights with.

Look at man *as he is* and do not dictate to his maker, but *open the intervertebral foramina; let functions have free passage* so that Innate Intelligence will manage without assistance. The greatest disgrace on present civilization is to daily observe how osteopaths and M. D.'s *try to subordinate this Innate and try to make it a servant in all that are willing, and when not subjective, use compulsory means.*

When one or more functions are paralyzed there is an intellectual power absent that is present in the normal person. Comprehend that behind it is that spiritual existence; know that as soon as *it* can get through there will be no paralysis, and it simplifies the subject and takes away its mystery. Are there bones or muscles, tissues or blood absent in the man that has one or more functions paralyzed? Do the muscles waste away or decrease in size because of non use? Would not the same occur if your arm was tied to your side and never used? *What is absent? Life.*

I extend a most cordial invitation to anyone to come forth and test our ability to analyze your case. Regardless of character I will show that it is a type of paralysis. The clinic that has kindly consented is that of "hemiplegia—paralysis of the functions of the left lateral half."

The question elicited the following symptoms: Feet are cold. Right leg perspires freely; left one is dry, skin scaly from the knee down, although normal from

that up. The left arm is more or less hot, much more so than the right. The usual loss of motion exists in the left lateral half, although gradually getting better as years pass by. Pain is occasionally felt in the left hand and prickly sensations in the left foot as if it was going to sleep.

The analysis of this case is as the following chart shows:

Both feet—Lack of Caloric (6).

Right leg—Excessive perspiration, Excretion (3).

Left leg—Knee down, lack of Secretion (2).

Left leg—Above knee, secretion and excretion normal.

Left arm—Excess of caloric (6).

Left side—General lack of motion (1) and contraction (7).

As pain is the *mental interpretation* of abnormal things external, we cannot say that that is a disease, but the intellectual knowledge gained of the conditions.

Each symptom is quickly analyzed back to the function. As products and chemical actions, if abnormal, are worse than useless to the study of the Chiropractor, we will not waste time trying to harmonize them or the study thereof. A product can never be the producer, therefore lose no time in that direction. It has been a simple matter to find the subluxations involved in examining the spine of this individual. The adjustment will be given at that specific, exact location, knowing that *that* is the physical representative of that which shuts off functional currents, hence is *the* cause of the lack or excessive functions—various forms of paralysis. If producers are O. K. and transmission normal, then products must be.

The M. D.'s spend their time with products, never questioning what is constantly producing them. They may stimulate or inhibit the abnormally absent or excessive transmission of currents, hence it returns to the same condition and *the real* cause remains a blank, *to them*.

The practical issue of these analyses is to adjust the subluxation that always exists with any form of disease-paralysis. The location of the disorder determines to an *exactness* the position of the subluxation. You or I can place one finger upon the spine of the paralyzed individual, dressed or undressed, and say, with positive-

ness, "Here is where I will find a subluxation." Examination proves it correct, the correction taking but a moment. It is but a question of time until that vertebra is returned to apposition and have released those nerve impingements. Restoration of transmission of functions, from the brain, place of intellectual transformation, to tissue cells, has been accomplished. When that has been performed our individual is well—no paralysis exists.

The synopsis of this lecture is:

1st—Paralysis is more than is taught to the therapeutical scholar.

2nd—Paralysis includes every function in the body.

3rd—Paralysis may mean two, three or a combination of any number of functions.

4th—Paralysis can be an excess of one or more functions and a lack of one or more others in the same individual, all existing in various stages, in many different sized districts, at the same time.

5th—Paralysis may be involving a large or small area.

6th—Paralysis is not caused by a clot of blood on the brain, for many a post-mortem fails to find it. Adjustments restore the functional use of an arm or leg instantaneously. What did we do with the clot or those that doctors have been treating for years and failed to get results and the Chiropractor succeeds in making well by adjusting the spine?

7th—The cause of any paralysis is the shutting off of function.

8th—Function is the special office that tissues hold. Every tissue has a specific work to perform. It is the absence of that function that means paralysis.

9th—Adjustment restores function to tissues and health is the result.

10th—Paralysis is a simple subject when understood, but difficult when improperly jargoned and misnamed or viewed at through superstitious glasses.

ABNORMALITIES.

“Abnormality. Not conformable to rule. Anomaly; malformation.”—*Dunglison*.

Studying abnormalities brings us to *the* fundamental creation which is governed by rules, and rules, when universal, are laws. If laws are allowed full expression, abnormalities could not exist. They are what has occurred when natural law has been sidetracked and then has tried to get to the final destination in the best manner possible under the circumstances. Creation exists always in a superior form to that in which it may be manifested. The created material thing never equals that law from which it had its creation; the personification never equals the *idealistic* thought that tried to bring it forth. In all things created we find them consisting of two phases—the mental half preceding and the physical or material expression superseding or following; or law rules through commands and this execution through material substances makes the successive steps. Creation is for the purpose of expression—at least that is the intention—but not all created forces get into expression in the quantity that is made. Take an example of your daily life. You wish to make a watch. You must *think about* the watch, of its every wheel, little pins, every portion of its case, of its every spring, every thing has got to be thought out by man. He must see the entire ways and means and must even have his watch running, in his mind, before he can proceed to make an intricate object. His attempts to culminate those ideas into a fine piece of mechanism may fall short of his ideal, that is, where perfection does not reach the poetical thoughts. He reasons, perhaps, deductively, on a piece of paper; I need so many wheels of such a size; so many wheels of that size; I must have so many springs of that strength, etc. So many carats of metal are needed to make the case, and he figures further that if those are put together in definite form, the springs wound up (and it is the winding of these springs which gives momentum to the wheels), then they are going to keep going. He calls this accumulation a watch. It is

put on the market and sold as a *product*. A product of what? A product of what mental ability can do with material things.

Put the same analysis to this lamp. That metal base represents a certain amount of metal that is run into a mold. The shade also represents glass that was framed, and a man had to make that mold and frame and had to pour metal into them to make the lamp the completed object that it is. This shade or standard represents what? *The product of mental thoughts* from the time the rough mineral left the soil until the electricity was turned on, and even those currents represent specific lines of thought.

Anything, be it ever so simple, that you are using in your home, factory, office, or daily avocation, and other artificial things you see around are *products* of mental thoughts. Mental thought of what? Of man. Look at the ornaments in this lecture hall. Where is there an object except ourselves that don't represent the handiwork of man? Every article in this room represents mental thoughts which premeditated the execution of the work by man. Creation mentally, then expression physically.

Let us take another step backward into the evolution of things. Man exists with kidneys, stomach, intestines, muscles, ligaments, tendons, cartilages, spleen, liver, heart, etc. Each and every one of these organs had to have a mental creation, a birth. They were formerly dust, thus have changed their form, composition and function and are differently placed, therefore had to bring these various indiscriminate atoms and molecules of matter together to make this organized and specialized compilation. Man is highly organized dust, having in common with all composite objects a spiritual creation. But do you know what dust is? Do you know that within dust is contained the possibilities of everything that does exist? Do you realize the forces that are latent in a speck of dust? Is there any proof that a grain of dust cannot evolve into a brain cell? We see the marvelous metamorphosis of the cocoon into a butterfly before our eyes. Why could not the dust evolve (under the guidance of intelligence) into a Hamlet or a Darwin? The finest imaginative brain in the world is only dreaming dust. The grandest philosophers in the world were the expressions of intelligences working

through specialized dust. It is more marvelous how dust becomes a brain than how a brain becomes dust. Nature is a grand crucible. All is intelligent alchemy. But *who* has discovered, observed, studied and seen how this alchemist does all of these things? Where is the finite mind that is studying this phase of the union? Evolution teaches us that man has intellectually evolved from protoplasm. But what microscope can show us the intelligence which directs the gathering and organization of matter? If we are to believe medical science, then such could and would come together *without a single thought* anteceding their present state. It was "automatic, sympathetic or reflective in character," something *that just happens* without intelligence. You will quickly grant that it took some tall thinking for the proper intelligence to conceive of as great a mechanism as we are, to conceive the necessities that we would be up against, therefore to fulfil that demand, *something* studied every detail of our beings and made us. All of this is study of the evolutionary necessities of the human race and then the intellectual adaptation by this *internal thinker* to the circumstance. This line of logic and the reasons why and the wherefore leads me to again affirm that each of us has a thinking propensity that observes and reasons inductively. I maintain that the organs just mentioned, and many more not mentioned, are the product of an intelligence much greater than the one which we use daily. The Innate mind *we* cannot use, in fact do not know how.

How quickly the observation of even *natural* things leads us to the primary issue, of *natural* creation, preceding *natural* expression, consequently *natural* products. (I use the term "natural," not that I like it, but laymen will appreciate its value more). When we study everything, natural or artificial, we find they are products either of man or go before man's time, and you have the same common maker of all things, through proper mediums. We can say without contradiction that everything that lives and grows is a product of thoughts preceding its expression. When we observe flowers or vegetables, we instantly see the handiwork of a greater thinking propensity than man represented with his watch, and that product of an entire field of acres is better and greater in size, quality and quantity than the product of the watch, for the fields or orchards are out

of man's sphere, for which he could not create the thoughts, let alone the product in manufacture and in the little mechanical device which he could make. For that cloth to be in existence, it had to have a maker, and the maker of that cloth was a man—man's mentality. The creative thoughts of men are small compared with Universal thoughts. What made man? Therapeutically reasoning (to our astonishment), he *just came* because "sympathy" and the ignorant non-thinking "reflex action" couldn't help themselves much after the fashion of Topsy. He is supposed to be another clock shoved into the world and "*just runs*" until it runs down. No creation exists for man (in medical lore) and we search in vain for the faculty that created him. As a result we have a *physical* birth for *physical purposes* turning out *physical functions*; as a consequence *physical* products that represent the highest type of *physical* (therapeutical) knowledge, and then I mentally wonder where is the *intelligence*, not physical, that rules this universe. Is *matter* a guide in itself? If so, it cannot account for abnormalities. A "rule" is something that is guided by intelligence. It is a subdivision of a law and certainly a universal law is not a corporeal substance subject to being weighed. This individual is supposed to be born wound up, but what *it* is in the mother or father (*where* we have not been told) that winds him up, we do not know. There are many things about man that I don't know, but this phase of his *just happening* to run, although the most important, is written, lectured and told about the least. When the machine *just happens* to be run down, which may be at twenty, forty or eighty, then the physical man is dead. Why he should "just happen" to run down at *any* age is yet untold. What it was that loosened the *physical* catch and set the *physical* spring running too fast at twenty so that it run down in one month is yet unsolved. Where this spring of life is located is unknown. He exists as a physical automaton. We are told that in physical man there are 129 "*physical nerve centers*" scattered helter-skelter over the *physical* body, and each exists as a *physical* force maker. A *physical* force without *mental* creation. It *just happens* into the body somewhere scattered amongst what you eat, drink and breathe.

In all physiological (?) line of work, *therapeutically taught*, knowledge of a mind governed by laws and rules

creating these recognized expressions are not recognized yet as to creation. The study of function is devoid of any form of creation. Science does not see this Innate mind behind the Educated mind that creates all of these quiet, unostentatious, most important functions that are daily guiding man intellectually through all the morasses and swamps of despair did he not have it to deal with. The trouble with man is that *he* (Educated Mind) is so all-fired important (in his own eyes) that he has no time nor inclination to recognize any other fellow greater that can do or is doing a thing greater than he. As soon as this Educated foolishness comes off its perch and recognizes that another individuality residing within his body is his superior, is more capable of directing the very internal creative thoughts to an ultimate expressive end for *his* good, then he will begin to see himself as he is. What is ordinarily known as the "involuntary" side of man, becomes at once *the most intellectual voluntary part*, that which he should look up to and revere. Here is where man is outside of his own sphere. We are taught to believe that man is not the product of mind; "sympathy" was his creator. Sympathy is a substance not yet microscopically seen or chemically tested. *Universally a theological Creator is universally recognized, but individually, science and each physical scientist has always aimed to show where man has just happened.* Perhaps you may say I am making this statement without authority. In the therapeutical, physiological and psychological (?) work only the Educated mind is recognized, and certainly that mind does not make and duplicate itself. If it could, then science would have by this time had universities where they could teach young men and women with clinical thermometers, etc., how to make babies, and they would establish regular culture stations for that purpose. Psychology, non-therapeutically, does try to harmonize "a soul" with the Educated mind, and while universally they *do maintain* that there is a "subconscious self," yet they have not taken step by step means *to prove* that there is such in the body. As it stands today, "psychology" is regarded scientific only by a certain class of people who have great *faith*, a thing that the medical profession at large does not regard as worth wasting time over. Those free thinkers would like to believe that we are created mentally and then made by the same psychological laws but

they have no means of scientifically proving the same. To establish the contentions of the psychological theorists, to show that there is *more* than a "subconscious self," to know that there is an inner intelligence that *does* govern our development and makes us normal objects that we are and the how and why of all this is the work of Chiropractic. *With the key to the work of savants of all ages*, we can decipher and confirm or refute the problems which they theorized over but never knew but would like to have seen substantiated. We solve what they thought they saw or were trying to see through dimmed and hazy observations. It is conclusively culling the chaff from the wheat from both sides, for both have gone to extremes in trying to maintain what they thought were equal and just rights.

There are two creations in man. The two mentalities (Innate and Educated) as one unit create all the thoughts necessary for man's internal and external expression, and personifies them in a physical body. For instance, my present expression of thought, the motions of the hands, these follow my Educational will. The thought is given vent to expression through my physical body. All sciences are willing to concede that man does think voluntarily with an Educated brain which is in his skull, yet to concede that he thinks "voluntary" in a brain other than through the one above is a sacrilege to therapeutics, and to further maintain that he does this "involuntary" thinking in his skull also is certainly carrying the subject too far. Just how to account for the "involuntary"—"*just happening*"—of the human body was what gave origin to the *physical* myth known as the "sympathetic nervous system and reflex action."

Other than that man is not supposed to recognize in man any other creation, according to therapeutics. Why? You say, "certainly, physicians acknowledge that there is a supreme something behind man." He does grant such when on bended knee in church but when leaning over the operation table or the death bed such an existence is unknown. He tells us we have a *physical* "sympathetic nervous system," which, within itself and *without* such when all the *physical* power necessary; that it receives "stimulations" (and what a "stimulation" is I have yet to find. No physiology as yet defines what is "stimulated" or details what *such* is) from the outside in the form of "stimulating impulses" (and

what that is is again a mystery) and then liberated to flow down to do what it "*just happens*" to wish to do. With him there is no creative intelligence to direct its "flow" and without a guidance they could and would go anywhere and play hide and seek within these 129 "nerve centers." Even these actions when and where they do occur are subject to the therapeutical rule and law of *just happening*. No intelligence acts upon this stimulus from the external. The "involuntary" man lives without an intelligence, the *thing* that is *happening* to run the digestion of your food, secretion, excretion, calorification, is being physically performed "involuntary" *without* intellectual assistance. I find nothing in therapeutics to contradict that statement of facts. They recognize nothing more or less than nature and that pinned down is "sympathy." What is sympathy? *Dunghison* tells us it is something "unknown." (See Vol. 2 *Sympathetic Nervous System*.) I don't like to believe that man is the product of something unknown, but contrary to that it is an understanding product therefore must have an intellectual creator, must have had apprehension behind him and that which is "unknown" to the M. D. is the Innate Intelligence of the Chiropractors. A quantity which is known and dealt with daily.

When I will to raise my right arm, I must think "I wish my arm to raise." I issue that command, intellectual currents are sent to the muscles of that arm and it must raise. There is logical reasoning why that arm did raise. There are constantly being transformed in the Innate brain a gathering of immaterial units of power. Some are intellectually directed to the Educated brain, which in this instance will use them, and from there this idea, combined with units of energy, will proceed intellectually and definitely to the point my Educated mind had directed, giving to these muscles energy and vent to action thus expression, which is contraction and with the simultaneous actions of many fibres (not five minutes or an hour afterwards, but as soon as I send the thought down), that arm goes up. There is mental creation and physical expression in the Educated portion of man. You might wish that your stomach would churn your dinner a little faster. You could think of it all night and if there were any means of testing, the stomach would work *just the same* as it did before. The half of physical man guided by Innate Intel-

ligence is not subject to being controlled by the Educated, but vice versa is true. I speak of this as one instance in showing the distinctive physical line between the two controlling intelligences which have entirely to do with the creations of forces, the absence of which will create abnormalities. To move your arm requires intelligence, how about the continuous movements of the stomach? And that is but one of the hundreds of "involuntary" organs, tissues, bones, etc., that must be comprehensively engineered daily and nightly.

By way of logical deductions, in the study of development of anything we must get back to the Innate mentality behind man. And a mentality *it is* for it expresses the highest, keenest and sharpest type of individuality. To even suggest that man is developed without anything intellectual to guide the work is preposterous.

Observe a flower. There is a something behind it that is educational in expression, therefore development, for man can't make a daisy, and yet they are commonly made to fill the highways and byroads and all is done with ease and frequency. We have heretofore considered that such things "*just happened*," therefore did not need our study because whether we did or did not consider their normal or abnormal conditions they would come and go each year just the same. They would continue "to happen" whether *we* know it or not and yet therein lies our great fault. We have taken too much of the common productions for granted without understanding the reasons *why*. We have long overlooked the common things and yet when duty bound to offer some explanation as to why this or that normal or abnormal development took place then "Nature" gets the blame and what that thing is no student knows and we leave our professor of "Nature" wandering in the mires of despondency all for the want of a little practical study. This intelligence which makes all the roses and other beautiful things innumerable—does so with the utmost ease and without one quarrel and among these many universal products is insignificant man and yet *he* "*just happens*" to be here to help fill in the general schematic condition of things the whys of which are unknown.

Each Innate and Educated mind of each unit has revolving within itself certain aims and desires. Your Educated mind has a hobby, and every man wants to tell what it is and what his objects are in attempting to give

expression to them. No man exists without a fad and he is sure to pester his neighbor, thereby giving vent to expression which is the developmental half of this cycle. The normal man is one of action, energetic movements, one that puts vim into everything he does. That is the man that is living the true life, that of *creating ideas and then expressing them* through transmission, or, in conformity with the subject of this lecture, have an Innate creation of normal form and then have the expression or development of the same. The Innate Mind has nobbies, is thinking about them and is as anxious to give vent to them through your body as you are with your Educated ideas. Her aim is self-preservation and propagation with advancement in the species and to those ends is thinking thousands of thoughts every minute and hour and it is creation and expression with *that* intelligence as it is with us. We must then consider man as a dual being, each intelligence of which is a distinct individual, each having a distinct portion to act through. We are as two individuals residing within one house. A body with a father and mother. The mother (Innate) protects her divisions (children) and sees that they behave (perform their functions) in the home (body) which she especially made for that purpose. The father (Educated) brings in the wood (food) and water and takes his family to the circus, and generally looks after the farm on the outside.

Even this so-called "involuntary" half of man can be seen to become voluntary. It has an intellectual creation far greater and an expression more true and transmission more accurate than the Educated mind can put forth. Although the creation of both are mental they cannot make themselves physically known only through the making of a normal or an abnormal being. Innate mentality through expression gathers a certain number of material molecules together, shapes it to a definite form and size and calls it a man and then sublets one big room to a man who is to grow and through that party he and I can converse. Physically there is no difference between the many shaped products that she may deliver such as the horse, dog or cat, other than the difference in the deposition of the same kind of materials that she placed into the man. The normal shape, deposition and quantity was what changed. I would not say that man must be the universal standard from which the others

are abnormal. For the work they have to do, and for the lives they live, you will find that each is a standard unto himself. Each animal is a normal animal so far as development and adaptation to his work is concerned. Man should be as an open book to man and would be if he turned the pages rightly and read the words correctly and interpreted their thoughts as he should. But when you start on the premises that man is the product of an "happenstance" and not an intelligence, then you are reading all the pages wrongly. They will be Greek and Latin to those who do not understand these languages.

Briefly reviewing the subject we have evolved the basis that behind the physical man are two intelligences—the Educated and Innate. The Educated had only to do with the outer man after the man had been formed. It is like a house that was built under contract, and when finished the contractor turns the same over to the owner who then lives in what has been given to him. Thus the Educated takes possession of the house after it was built. Not so, though, with the Innate. It was her intelligence which helped to piece this fellow together. It was her mental faculties that reasoned out every stitch and section and said where to put it and figured out the whys and wherefores of every step. *Thus it is to the discrepancies, discord, contrariety and variations of the actions following the creation in the Innate mind that we must look for the inequalities which have received the name "Abnormalities"* and while we have taken much time before reaching our text yet we have done so to show you *why* we would round up in the manner and with what we did.

The product that Innate puts together should be of normal quantity, quality and consistency. Normality, in any respect will depend upon the amount of expression after the creation. For instance, as we look over this audience there are no two of us that are the same because in no two are the above attributes just the same. Some have bald heads and some have heavy heads of hair; some have red cheeks and others sallow, some are fleshy and others lean. For the very reason of adaptation it has been ordained that hair shall not grow upon the face of the female. We would show you a guiding intelligence that has mighty good reasons for everything that is done and, now that you admit all of these things with the internal man and the reasons why this or that is

done, yet observe vain woman. Notice her attempts when she tries to dictate to Innate what she ought to have done when she will use pumice stone on her arms to take off the hairs. If this Innate mind sees fit to put those hairs there, they ought to be left. You can cut them out or kill them by electrolysis but you are not living up to the model life of the fullest creation, transmission, and then normal expression if you do.

The law of equality should be normal. If 100 per cent of creative impulses have been made within that Innate mentality then they should be expressed. They were needed or they would not have been made. Innate reasoned why she made impulses.

The necessity was clear and plain. She made a power with which to carry forth a particular work, it is started on its happy road, reaches a certain plug which will not allow them passage through these nerves (nerves do not anastomose their impulses) therefore they never reach the place for which intended. They were needed at one *certain spot in certain quantities at certain times*. If they did arrive then development would continue, but now that they have been detained and will continue to be so for some months to come, then it would be unreasonable to expect the same normal development with 25 per cent impulses every minute in preference for 100 per cent every minute. The law of equality between creation and expression is now a broken law, unless you consider it a crime against a law that has been created. The maker of the law did not commit the crime—it is a perversion of the law that has been the cause of the mischief.

If creation is normal, transmission perfect and expression unhindered and not interfered with then the results are that every tissue cell, as it expands, will be put, utilized and spent in the right direction, then such as an abnormality cannot exist. The abnormality is what represents the interference with the expression. Not but that the creation was all right. Not but that creative mind wished to make expression better than it is.

Suppose the standard of this lamp is an abnormality. Are you to blame the intelligence in man that caused the expression that made the mould or are you to blame the intermediate, the man that poured the molten metal and spilled it? There is where you will find the interference. The middle man did not express the thoughts of the creator of that lamp.

Abnormalities, let them exist in any shape, form or size, represent a cause which is placed between the normal creation, the normal transmission down *to the point of interference*, then abnormal transmission and abnormal expression are the products. We are now dwelling with this subject purely from the standpoint of the abnormal transmission of forces accompanied with the abnormal expression of forces, for it is energy intellectually guided that places the material tissues and cells where they must be to have normality in the shape and form of the product. The law of intellectual power cannot be disregarded in this connection.

In showing the following set of slides I want particularly to bring out the kinds of abnormal expressions we have, where these expressions will be, to what extent and how we will sometimes get antipodal abnormalities. In the body you will find there are many abnormalities that are excesses; sometimes an abnormal expression which shows the entire absence of one or more functions or attribute formerly spoken of. You will find two types of people in this world; one is the lazy man—he don't do enough; and the over-zealous man who does the work of three or four. The same is true of the human body. Portions will abnormally do more than they should, other parts have been abnormally shy of tissue or perhaps its normal amount in deposition has been wrongly placed, thrown in any old way, etc. The deep study of abnormalities involves more than one hideous picture.

A complete study of this character considers nine primary functions and then analyses (in each particular abnormality) which ones are affected, how much, just where and to what extent and then comes the most important step, that of cause. In the study of abnormalities, in looking over the world we find perhaps no more peculiar case than that of the Orissa sisters. They were united during life. On the left shows their skeletons after they were mounted. This brings to mind the fundamental thought, abnormality, not of creation but of expression. The creation that existed in the mother mind Innate was that two children (twins) should have been born. The mental intentions were just, and honest, but the expression was deranged; the two states, that of creation and expression, were unequal. The interruption to that free flow of currents which should have been constant were partially, more or less, hindered and many of them

never reached the place for which they were intended, therefore their portion of the work was left uncompleted. It would be similar to setting one hundred men to building and when they get nicely started then have the plasterers and plumbers pack their tools and leave. It is taken for granted that other artisans cannot do their work for them, therefore the absence of the particular fellows means that work must stand, meanwhile the rest of the building progresses and in the process of adaptation, which takes place, those open holes are covered with some other material which is not as practical nor applicable, but it was the best that could be done at the time, therefore the building must get along the best it can *with the abnormalities*. No study of any abnormality is complete unless the process of adaptation is considered at every step in combination with the inequality of that law of creation and expression. How often you and I have in mind a thought as clear as we could wish, yet the expression was not as we thought it. You have often been corrected when you intended to express a certain thought and found afterward you had said something almost diametrically opposite. That is one type of abnormality. The expression is not as the creation was.

In the study of abnormalities the Chiropractor is the first physiologist, scientist, or anatomist that has entered upon the stage with the world's philosophers and presents to your view a true and explanatory cause that is based upon logical deductions of all prenatal or postnatal monstrosities or abnormalities. In the early stage of the child's birth we find that the first organ completed is the brain and as soon as the nerves are expanded from the brain and distributed then comes this mother Innate intelligence, the superior mind of the mother, the one over which she (educationally) has no control, and that gets into constant communication with the little, new infant brain, and through that the child will slowly be developed. This infant Innate brain (to be) is now to the mother Innate brain what our Educated brain is to *our* Innate brain. In adult life the Educated mind is a subordinate to the Innate. In foetal life the (to be) Innate brain is an underling to the mother Innate brain.

Many a prospective mother becomes such when she was not in a fit physical condition to start on such a long journey. Her uterus as well as other internal organs were not fit mediums for reproductions of expression.

No matter how good the creation was within her for that new entity, yet through lack of transmission, within her body, she is not capable of reproduction and doing it justice. This is well exemplified when it is known of many abnormal umbilical cords that are abnormally developed within the mother's womb. This is a tumorous condition as much as if it were in the stomach or any other viscus. It is nothing uncommon, in the study of child births, to find a great variance of the length of the umbilical cord (from two inches to 114 inches in length) and from one-quarter inch in diameter to an inch and a half. Sometimes the cord runs eighty or ninety inches in length and is an inch in thickness. During the latter months of pregnancy the muscular walls of the uterus begin contracting and expanding vigorously, as an athlete works his muscles. The little uterine body is shifted from side to side, known as "the prenatal movement of the fœtus." This enormous amount of excess matter (of the umbilicus) has got to be placed where it is least in the way. With the movements of the uterine walls the child is also retroverted, etc., then it is that the umbilicus is wrapped around a neck, one or two legs, feet, a hand or trunk, and as the walls continue to move with more strength during the latter months the cord becomes *tightly* drawn, making a true constriction and with this condition are produced one or more uterine amputations. Were it to end here no permanent injury would be felt. The child would be minus a member but no pain would necessarily be felt. In this wrapping of the umbilicus, it may convolute around the cervical, dorsal or lumbar regions of the spine, with one or more convolutions in one or more places, thus producing one or more subluxations of the newly formed cartilaginous or semiosseous structures variously distributed, and pressures upon nerves occur at this early date and are of as vital importance as they are in after life. They are conveying this current from the mother Innate through that brain and spinal cord and nerves of that child just as much now as in adult life with the exception that in adult life the brain creates its own power, now it draws from the mother. It is those currents, when they get expression, that expands every tissue cell in that new being. To make a superior left or a inferior right subluxation of a lumbar is to force an abnormality of the limbs in some particular. To wrap the umbilicus around the waist and produce a K. P. sub-

luxation is to create an abnormal serous circulation and have a prenatal dropsy, etc. The chain of thought that could thus be carried out is endless as is evidenced by any standard work on the anomalies of physical beings. With these local pressures are being cut off or being intensified the functions of currents that formerly flowed through those nerves that are now impinged. Ifence the normal physical work does not proceed in proportion as Innate creation willed it. The abnormal physical begins to take form and just so far as that subluxation produces a constant obstruction to transmission in that new born babe before birth you permanently intensify or decrease the currents and we have an abnormality, whether it be the ones we have seen or what we will see later.

Again here are two half babies above and one below the waist. It needs study upon your part to reason the why. The cause is well known now. By adopting that knowledge of cause to each abnormality we present and thinking along those lines you can reason the whole abnormal process of how tissue cells are abnormally placed as they are developed in a wrong place and by the liberation of that very syllogism you get creation of abnormalities. All tissues, during abnormal process of development, especially if excessive heat is one of them, are subject to fusion in their deposition. Cells are like bricks on a wall, they are cemented together by an intercellular tissue. Have a fire in a portion of the building and you will cause the brick clay to run; in so doing they lose their original shape and take on one that is abnormal, thus the building would sag to correspond. Cells under excessive heat are subject to abnormal fusion or the blending of tissue cells into abnormal shape when they are excessively hot. We find this "running of tissue" mostly in the osseous structures because they are the hardest, therefore the only material to soften, the only one to get into abnormal shape and then remain. This illustration shows fusion of portions not only of the tissue cells which are directed to make two children, although we observe that the insane attempt in expression made two above and one below. Observe your workman on the building. His wishes, aims and efforts are to direct every movement with a specific object in view, but somebody puts stumbling blocks in his way, somebody prevents and does not allow him the fullest freedom of action. Could you expect the best of work to be delivered

under those circumstances? Is he worth as much a day to you? Is he to blame or the cause that interferes with his expression? He knows right well what he wants to do and what needs be done, but he cannot do it. Will you scold the workman or adjust the cause?

Call this creative power God, Innate Intelligence, nature, subconscious mind, or what you will, it was normal in creation but the development was not. Could we quiz the mother Innate (from whose womb this monster is the abnormality) we would have found the intentions were to make two children—to have made a twin, each single and alone, but many impulses, coursing down that spinal column and through those brain nerves were being destroyed or intensified (stimulated) and the product of the abnormal functions is conglomeration, a monstrosity that the Educated mother was undoubtedly ashamed of. Yet *she* was not to blame. It was not because she or our Universal maker willed it thus. The universal law and its rules were and still remain the same, normal; it was the perversion of that law that brought about this condition. A cause produced in the mother months or years before conception took place or perhaps a fall was had when she was a girl. In later years the abnormality showed up when the opportunity to produce a child came forth. That cause for the abnormal umbilicus was produced in the mother through accidental means, not intentional. It should have been corrected as soon as produced, but medical men of today do not admit the theory of vertebral subluxation in the adult let alone the foetal life. If it had been adjusted when it was produced, this product would not have been. I admire, respect and hold in the loftiest respect that mother that is soon to be. I think more of her regardless of her state, than I do of anyone that will not have a child. Don't blame the mother for an abnormal product of this kind. Don't humiliate her, she could not have helped it, even if she knew it was coming. Treat her with the greatest of respect. It was unintentional upon her part and your duty to protect her.

The next picture shows an abnormal monster tumor in the mouth, developed after birth. It is another instance of the result of a perversion of this same one law, only it took place postnatally. The same law was abnormally expressed. Do you mean to say that the creative mind behind this Malay Indian had an intention of building the

monstrosity within that mouth? Do you wish to offer, as an explanation, that this *just happened*? No, the intentions behind that individual was to normally expand certain buccal tissue cells. The intentions were to have definite places where these cells were to be placed with the object of keeping up that expression of self-preservation or self-adaptation. Were these commands carried out? No. The expansion of the cells was all right, but the *number* of cells, per the time that it was done in, was much in excess. The normal number of cells were deposited where they should be but what about the excess, they had to be deposited somewhere? The number of impulses (those that were intensified by the light pressure) were being constantly expressed in a specific nucleus and from that the excess of cells radiated in deposition like the spokes of a wheel. The size of the abnormality depended entirely upon the excess number of cells and the number is what determines the distance that they keep working away from the nucleus. This illustration is an abnormality of size and shape.

This man has *horns* on his face, lips, nose and ears. It is also a prenatal monstrosity. They are not the product of the creative mind, but the fault of an intermediate cause that increased the normal expression from what it should be, the expanding cells were sent out in excess of the numbers as they should have been. Horn is but skin hardened. This case has a hardened condition of certain excess portions of the skin. The location of the horn is again determined in a like manner as for a tumor. Where the subluxation is and upon what nerves the impingement rests is what determines the location. Surgery would cut away the growths. Chiropractic would adjust the cause and allow Innate to remove these tissues per the elimination process, i. e., when certain tissues are found not necessary and the cause has been adjusted so that tissues will not continue to be piled up, then by chemical reduction she will withdraw them from where they are to where those chemical equivalents can be utilized into something else. It is good matter only abnormally placed and when properly torn down can be utilized somewhere else to good advantage.

The bearded woman shows us another type of abnormality, known in "side-show" parlance as a "freak of nature." *Nature* does not create freaks. That female creative Innate mind never intended that its product should

have that growth. There was an abnormal cross between the male and female sexes in expression during uterine life, and the product is what you see. This involves the study of the determination of sex during the earliest fusion of elements. What is it that determines what sex shall and is to be is as yet one of the secrets of Innate Intelligence. Of all of the ways Educated man has to tell, they will fail. Innate Intelligence aims to keep the sexes universally balanced. Just when the determination and first steps are taken, in creative form, then in uterine action, to determine what it shall be is a mystery to me. There can be no question but what it is governed by law through the best of regulated rules but even these are at times perverted by physical means. The function which performs that work did not deliver the best. Evidently the sex elements became crossed. We find this is frequently also intensified by abnormal development in later months also.

The same is true with Jo-Jo, commonly known as the dog-faced boy. That mind was intelligent, he had an education, is bright and a keen thinker. In other respects the formation of his body is the same as yours or mine. There again is the abnormality of the deposition of these hair follicles. Study into the evolution of man brings you the fact that during his nine months foetal life he passed rapidly through all the changes from the amoeba to man; meanwhile, Jo-Jo, through a cessation of one function at the period passing through the dog stage, stopped. His progress in that one particular place and in that special manner, was abnormal, thus creating an abnormality for future generations to wonder about. If they would ponder seriously over the creation, transmission and expression phases of the evolution philosophy they would realize that, due to a cause in the vertebral column, this stage of evolution did not fulfil its many necessary gradations.

Here is a study having the same philosophical origin as that of Jo-Jo in which there is a mane on the back of this woman. Here is again a basis for our believing the evolution of man through the various stages. I can offer no other explanation as to *how* to account for these abnormalities that are found in the anomalies of the human family other than through the evolutionary fact coupled with the cessation of one stage at one time at one particular area during its foetal progress in expansion. You

can easily and justly reason regarding the negro whose lower half was the hips and hoofs of a horse and the upper was a fully developed negro. The subluxation, producing a strangulation of the current of impulses below that region hindered further progress hence the lower half ceased developing when it had reached the evolution of the horse. The superior one-half continued to progress until it reached the highest stage of development. That creature represented a study and I dare say it will to you, for, after tonight's lecture there will be one thought that clings in your mind; that creation is normal is such instances but expression is not. Only one other explanation can be offered for the crossing of the species and that is that the sperm of the horse mixed with the ovum of the human female or the ovum of the mare mixed with the spermatazoon of the human male. In either instance it would mean the interjection by artificial means and I can hardly credit the thought that such would be done, but supposing it were what would be the result? Would the two elements fuse and thus create a monster of this sort? Can the families cross? It has been done. They are *all* vertebrates, although not primates. Credit the idea if you will, the cells thus blending would make a unit although the species or families of vertebrates would thus be mixed. The two families are well marked. Cross a negro and a white and the product may be a mulatto. As a unit it would be subject to the command of Innate Intelligence just the same as if it were from one family instead of two. There would necessarily need be adaptations take place in each half to somewhat accommodate the other. But this is one of the happy faculties of Innate, a trifling matter that she would adapt, in a measure, in two or three years. What is taking place to make expression different from creation? As you step into the sideshow of this or that circus and you observe these freaks, you will look at the abnormality and study his condition with greater avidity than you have done before. The subject will be of deeper interest and instead of passing "freaks" with idle curiosity you will consider in what scientific way they are abnormal.

This illustration is of an infant born with a subluxation at two places. He is born with a cause, "predisposed," in that it was there before his life became an individuality. His Innate or Educated minds are not to blame. Neither is his father or mother nor his mother's

maker. It is hydrocephalus, water on the brain, and an adaptative enlarged skull. Disease? Yes. Abnormality? Yes. Every disease is an abnormality and every abnormality is a disease just that much. It represents conditions that are *not at ease*. Functions are not normal, if they were conditions would be normal and such as abnormalities or diseases would not be there. With the cause corrected in this case, he would be normal in functions, therefore development. Notice the abnormal shape of that skull. I can't show you a skull to quite duplicate that, but I can produce specimens from the osteological collection that will show similar conditions. This disease represents an abnormal adaptation of the number of ossific cells that made that skull what it is, and in addition a gathering of water in the cavity of the skull. A combination cause was necessary to produce this. One leading to the kidneys and the other to weaken the skull to allow that to be a predisposing dumping ground. Thus the two diseases exist as one under a combined name.

Suppose you have a magnificent mansion to be built. You have placed in the yard the lime, cement, bricks, lumber, nails and tools. All physical materials that go into that house, from which it would eventually become a finished product, are there. Imagine you were to ask insane carpenters, brick layers, masonry men, plumbers, and direct them as well as you will and can, what kind of building can you expect as a product? The blue prints, diagrams and materials *are* correct. The measurements *are* exact. The foreman is sane, his directions explicit and precise. The creation and engineering faculties are o. k. When the insane expression starts into action you can expect nothing but an abnormality to show for your time, expense and labor. Why? Because the men did not put the brick on as you ordered them to; instead of setting them evenly and at an equal distance apart the long side of the brick straight with plumb, square lines, they would be piled on heterogeneously. The men were not capable of performing the duties that they were asked to do. While this condition is far fetched and is impossible in this day of progressive building, yet it could be imagined and dealt with as a condition similar to that which is in the human body. A similar condition exists in every human body more or less. The creator of the materials and director of forces is beyond question as to exactness and perfectness. The transmission is good

down to the spot where it is interrupted in free flow and from that on it will do the best it can by accommodating the obstacle. The circumventions are well manifested in many types of abnormalities. Organs were expected to do work which they are capable of doing providing they get power and plenty of the right kind to do it with. *The product corresponds to the amount and kind of power that it gets.*

This illustration portrays two kinds of harelips. These are abnormalities most of which are created previous to birth yet I have experienced some cases post-natally formed. Harelips are common occurrences yet you have not given the subject a study as regards its philosophy. Remedies have been tried, even to surgery, but all have failed to permanently do this type of case any good, other than patching a bad job. The time to correct an abnormality is before it starts. Adjust *the cause* in its incipency and you will the sooner abort any future abnormality. Chiropractors allow full normal expression and by keeping intervertebral foramina open so that creation can idealize and personify itself, we will never have been born an abnormality. Harelips and other abnormalities will be a thing of the past when Chiropractic becomes the household adjuster. The adjustments given the mother will prevent anything within herself going wrong so that the product, so far as she is concerned in reproduction, will be normal. The adjustments given to the product after birth will prevent abnormalities being formed then so that by the time several generations have passed future products will have causes set in order as soon as they occur.

This individual is of a fetus born without limbs. The limbs had been prenatally amputated. The cause is well known to the Chiropractor as we have outlined above. I wish to maintain that if the Chiropractor could have adjusted the mother in this particular case this individual would have still had his lower limbs. The duty of the Chiropractor is to prevent rather than to force a correction after a wrong has been made. I agree that with traumatic conditions (wherein the limbs are accidentally removed) nothing can be done, but the case illustrated is a pathological one, which should have had its cause corrected.

During this season of lectures we have carried your minds into the correlated studies and basing almost

every lecture upon the fundamental thought that expression must equal creation. If that condition is present normality must result and if not you should see that it is by adjustments; then man, in his every function and action would become a free unit in development and as beautiful as any flower which grows. All created products are made according to reproduction laws. Interfere or pervert these laws in any way and you get the abnormalities of development. In the vegetable line I can think of no better illustration of abnormal development than with grafted fruit. It never improves the original scion from which it sprang but its development can be increased in some one particular line to the detriment of another attribute. Abnormality exists in plant life whether it be in the cactus or the rose. The same is found in the animal as well as the bird or fish kingdoms.

On one of our summer trips I gave a lecture to one class upon a little abnormality we found by the river side. Two trees, through their roots, had locked hand in hand. Right there showed creation, and expression, not of an abnormality but of a normal adaptative character. We studied the whys and wherefores and found them. It showed intelligence. All abnormalities are not pathological. The majority are but normal adaptations. For instance we have the well known hardening of the hands when a man swings a sledge hammer. We have the abnormality of the muscles of one arm developing more than the other. And so we might speak endlessly of adaptative abnormalities.

We present Tom Thumb and Miss Ewing, the giantess. Tom Thumb had within his body all the germinal cells that are necessary to make that woman. That woman has no more tissue, from a germinal standpoint, in her massive bulk than that little fellow. In one the germinal cells never enlarged to the normal of what they should have been proportionate to the age which he was. In Miss Ewing the *number* of tissue cells have been much increased. As a result she has a massive bulk which will shorten her life in as much as the number of cells that should have carried her to the eighty years of her life have been used in making the excessive bulk, shortening her life ten, fifteen or twenty years, while the little fellow may live to be ninety or one hundred years. It is a study of quantity being doled out at so many per month and covering a certain span of life or spending them much

faster than is normal and going bankrupt at an early date. The creative mind behind Miss Ewing wasn't any greater than that behind Tom Thumb nor did she have more germinal tissue cells than the pigmy. The intention of the mother Innate builder was to make both of these bodies normal. Even in this abnormality (of a girl at fourteen years of age weighing 368 pounds) instead of spending those normal tissue cells in precocious height, it spent it in circumference, avoirdupois. The creative mind behind that individual was the same as behind Mr. Coffin, well known as the living skeleton. Both were diseases as they were abnormalities. Both conditions were far from normal. Each was a disease to the extent of a certain, specific cause which could have been produced previous to birth as well as afterward. Increase or decrease in size can have a postnatal cause. Each condition could have been corrected by the application of proper adjustment of the cause in the spine.

Again we come back to the pathological abnormality, showing, as this illustration does, the shedding of skin in layers and peeling like a rattlesnake, showing that this individual in developmental evolution stopped at what could be called the transitory stage of the reptile in one part and man in the balance. A part of the man finished the process of evolution and the other did not. He sheds his skin every year, at the same time the snake does. You will believe I am a Darwinian in belief, and I am in part. I become more than a Darwinian in knowledge as I observe these anomalous and pathological differences in stages and degrees that are brought to us and connect them with their creation and expression. I am firm in belief that Darwin and Haeckel have brought much knowledge to our minds that is practical. If they had but known of the three stages of all matter or spirit, that of creation, transmission and expression, they could and would have deciphered much that today is lost. They needed the practical study of the linking of these three great fundamentals to have made their progress many times faster and more accurate. I am aware that Haeckel is a non-believer in the unity of spirit with matter because *he* could never link them together. Once this philosophy of union (as taught by Chiropractic) is practically applied to such monstrosities, it modifies and changes many things previous which were known, and adds much that was not known.

The numbers of abnormalities that I could pictorially present to you are unlimited, for slides I have galore. I do not wish to tire you in this investigation tour, but I do wish to present two more—one, that of a hand where some of the fingers are abnormal in size. The growth of portions of the body but makes more distinct the fact that each superimposed zone is a unit itself and while all are interdependent yet they are independent. Man lives without fingers, showing the independency of the rest of the body. In this hand two fingers are enormous in size. They are almost as large as the arm in diameter. The number of normal cells in the balance of that abnormal hand are the same as in an equal portion of the opposite normal hand. The number of tissue cells of the various specific characters are the same in each finger of the normal with each normal finger of the abnormal hand. The number of mental impulses that were sent to those tissue vesicles in those two fingers in particular were excessive, hence the progress of development from infancy to old age was very rapid whereas in the balance it was normal. The growth was precocious. Chiropractic explains the why.

The bony structure is subject to the same precocious development and abnormalities will result the same as anywhere else. This illustration portrays the framework covered with many nodules of exostoses.

Some are quite large and others smaller. The various ossific vesicles have been stimulated by the increased number of current units that have gone to those places, hence the expansion of quantity of cells has corresponded. The result is the amount of bony growth variously distributed over the body is out of proportion of what is needed. That is an abnormality of expansion of cells, considerate with number not an abnormality of creation.

Creation behind every abnormality is normal. There is one ultimate conclusion we must reach on this lecture; abnormalities include every disease, every symptom of a disease, every trifling thing that has varied from the normal. We are all abnormal in some one or more respects. There is a standard from which all expressions can be based and guided, a conductor that is infallible, that is such that man cannot see it, but it can well be judged by watching the deviations from it. There is an ideal, a mental perfection, that we can work to have ex-

pressed and that is the unlimited and free expression of that superior Innate power, resident within all things at all times that it is alive. As we have perfection in creative mentality let us allow that perfection to be brought down to man and see that this superior creation of forces personifies itself in proper manner so that man exists as a normal unit. Nothing that is made ever quite reaches that stage for which it was created. The Innate brain of man is the medium through which the creation of man's functions take place and through which we are to have, and will have, expression if all nerves are open and the lumen of full size and shape. Give these currents of power full expression, through the spinal cord, thus ensuring free transmission through nerves that have exit from there; give them the fullest kind of transmission until they reach the tissue cells and then allow their expression to be as created; do that and abnormalities, small or great, will not nor cannot exist.

TUBERCULOSIS.

"Tubercle, Tumor *in* the substance of organs from the production of *new* matter; sensation null; growth sluggish. In pathological anatomy the term is generally given to well-defined, roundish, nonvascular nodules which may reach the size of millet seed, presenting at the periphery numbers of rounded cells like leucocytes; nearer the center are larger cells often called epithelioid cells having numerous nuclei; the central part may appear opaque, due to caseous necrosis. *Tuberculosis is a form of inflammation resulting in an attempt of the system to eliminate the bacillus tuberculosis. This being difficult, a chronic inflammation results, with first a tendency to regeneration, but which later, on account of poor blood supply, terminates in degeneration. Tuberculosis is primarily a local disease, but may become general, involving all of the organs of the body.*"—*Dunglison's Dictionary*.

Let us analyze the above. "In pathological anatomy the term is generally given to well-defined—substance of organs from the production of *new* matter." Grant that the "*new* matter" is pathologically so, its being "*new* matter" proves nothing, much less that it should have to be pathological because it was "*new*." Many a disease starts in tissues that are years old. Suppose it was "*new*" and was "*pathological*," *did it not have a cause?* Can effects exist without a cause? In what shape or size these conditions exist has little significance, unless accompanied with an exploitation of cause.

"Tuberculosis is a form of inflammation." Tuberculosis is a name coined to represent a particular type of the resultant action of excessive heat. Inflammatory conditions represent excessive heat. Does it occur as a mere chance condition? Not likely. *Dunglison* offers a misinterpretation when he says "*inflammation*" is the result of "*the attempt* of the system to eliminate the bacillus tuberculosis." We are directed to believe that inhuman scavengers enter mankind with devilish intentions—fiends incarnate—and so thoroughly and horribly do they play football with our internal organism until

wrecked that chaos *is the result*. The internal tissues "*naturally*" resist such invasions. With all their power and the *resistance* is known as "a form of inflammation." It is the conflict between the two which incites the product—excessive heat, and if the serous circulation be normal, the individual will begin a perspiration to adapt himself accordingly. If "inflammation" results it must be because the K. P. subluxations, existing in the millions of microbes do not allow adaptation, hence *they cannot* perspire and lack of perspiration means "Inflammation." If this be the case then it is for Chiropractors to learn how to give bacterial backbone adjustments. We have run the conditions down until *we think* we have seen one of the M. D's. and D. O's. "a cause." If this logical (?) philosophy (?) be true then *any* movement, or the "attempt" thereat (for all actions are adaptive, in larger or smaller degree) knowingly or through Innate Intelligence, becomes the seat of instantaneous rebellion, hence "inflammation" *must be a constant condition*. *All expressions are a form of resistance or adaptation to some external impression or foreign matter*, entering the body and the consequences, according to medical philosophy (?) is fever. Food is a foreign substance and is alive with millions of bacteria of specific scavenger characteristics, yet you enjoy fruit; it is digested and assimilated (the bugs with it), more or less *good* is derived from it and no harm. No food is removed from its natural habitation but that that moment it begins disintegration and so soon as decomposition commences, microbes are found at work. There is a dividing line between what is a normal adaptative heat; such as follows running, and that produced through an abnormal cause which is excessive heat minus the accommodating changes, hence no evaporation of a liquid to reduce temperature.

Millions of people breathe "tuberculosis bacilli" every day and never manifest special disadvantages. They have not "inflammation." Why? We have been taught that it is a pitting of one force against the other with the victory to the strong—survival of the fittest. You may offer the theory that this tubercular patient was "too weak to resist the plunderings of these germs," so *they* overcame her, but this does not explain why *she* should be weak.

Upon further inquiry into *the cause* of this disease, we are politely but coldly informed, as the product of inductive reasoning, that it is difficult to throw off these terrific fighters. The physician is called and he *knows what* is doing the mischief. He fires pellets at these invaders through the glass windows of your sacred body. His injections of medicines are the most vile; poisonous to the extreme; the quantities great and the colors many. His remedies are divisible into two classes, the first with the intention of killing these burrowing vivisectionists. Its aim will be to stifle, paralyze or cook them on the gridiron of your tissues. This war is now waged between three parties. You and the doctor on one side and the microbe on the other. In every case little David *will* win the battle as statistics show that the "Great White Plague" is uncontrollable. The fight continues until, finally, the patient is nearly done for, then the contestants are reversed—the microbes and patient on one side for self preservation and the doctor on the other. The doctor, in time, proves to be the most damaging of all, therefore, joint action of the first two against the vile nostrums. The other class of medicine aims to rebuild body tissues, for the first half is so deadly that when it kills the little fellows it also kills the tissues. When the "dead tissues" are replaced, and the present generation of microbes dead, then we have created new pastures and the germs again multiply and meanwhile drugging still continues and so the terrible battle wages anew. Rank after rank gives way to be succeeded by other battalions; onslaught follows onslaught until the debris of microbes and medicines reaches such proportions that it fades the disease into insignificance. This disease thus becomes acute and chronic.

The *acute* "attempt" of "the system" and the M. D. to repel these fellows ends in one continuous and glorious victory for the minute rogues, hence they admit their defeat by allowing it to blend into "a chronic inflammation." Once these representatives of his Satanic Majesty enter the human body "Nature" (the all good spirit) is *supposed* to resist them with the intention of building up as fast, or faster, *if possible*, than they tear down, but "the system" (representing the supreme) soon gives up in despair; there ceases to be a resistance of "regeneration" and it gradually becomes that of "degeneration." "The system" has lost its grasp and gives way to the

evil. It is but a repetition of the Biblical tale of where Christ was led to the mountain top by Satan and was tempted to do damage to himself, knowing well his enormous power for good could not be injured; but he resisted and won. What a beautiful lesson. But when face to face with a practical application—the work that physicians are doing—the terms are reversed. The worldly representatives of God (germs) are sent for *evil* purposes and *they win* their battles, because they are stronger in their finite power than He in his infinite force. Funny world.

It is at this stage of the case that the physician decides that his pharmacopœia still lacks something that will kill that microbe. Determination is again concentrated to make or break. The battle begins anew, probably in a new atmosphere; the scenes may be changed; the battlefield may be rough and irregular, like mountain sides; *but the contestants remain the same*. The weather may be hot and parching and perhaps the fight cannot continue with the same determination as before, but *the same grudge* exists between the budding marvels—the physician and the unhappy victim. No matter how the mediums of this fight may progress *the same ultimate aim* is in view.

Stronger medicines were concocted yesterday and are forsaken today, and more forcible will be those of tomorrow. These little bacteria have hides that resist *all* outward approaches. Their digestive apparatus must be tough for no matter what enters into the alimentary tract of Mr. Mike Robe, many still live and digest it with ease and relish and enough survivors are left to start another population. In this respect he shows the characteristics of a gentleman, viz.: to resist outward advances that are not conducive to his welfare. He seems to think he is there for a purpose, therefore will not allow an Educated Intelligence to dictate to his "instinct." Innate Intelligence, in the construction of these demons, seems to have foreseen the interference of man, therefore constructed these little illimitable gods with many legs, claws and mouths, so that they could grip the tighter, hold on faster and eat more for their size and in the same time proportionately, than man. They show *superhuman* ability along such lines and will not stand for the changes in their character that man tries to force them to. Occasionally a few Mr. M. I. Crobes get inquisitive and

through an Innate Voluntary inspiration leave their happy grounds and are shot into another world and there the local scientists preserve them with much care. They are gazed at and lectures written about their peculiarities. They at once become famous. Satan is talked about as destroying the temples of God and then and there all previous religious teachings become as naught; the doubt creeps in, because we now, *therapeutically*, inculcate into the minds of youths *and adults* the *contrary* to what they get, theologically, in church. There, in theory, they are told that God was all powerful and wise but *now, in expression*, we find that Satan can enter any body and kill any amount of us at any time, no one is exempt and that God (with his limited (?) power) is bounded, limited, shallow, restricted and powerless to do one thing to stop this insignificant fellow's work. Man, the greatest walking creature of God's handiwork, is far less powerful than God, hence it is the will of Satan you destroy all theological teachings. God wills you shall live, in fact, ordained your birth and life, but Satan with a power unrivaled wills you shall die, therefore sends his representatives to torture you for years, drags your existence through eternities of suffering; the doctor tries to baffle such heinous work, but God and the doctor are as nothing compared to the germ. Such consummately beautiful (?) philosophy!

The tissue consumers are assisted in this prosecution of relentless war by a "poor blood supply." Why the "blood" should be "poorly" distributed we do not know. For the edification of my listeners I offer the following chain of matchless logic. The lung weakness is caused by a weakened system, which means poor assimilation, hence indigestion, lack of circulation and unnourished blood whose movement is sluggish. The movement is sluggish because "blood" is "poorly" nourished *and that* because of a stagnated circulation, *and that* because of a lack of red corpuscles, *and that* because digestion is poor, *and that* because of poor assimilation, hence poor nutriment in lung tissue so that you cannot breathe and you cannot breathe when you cannot; hence, the results are that you do not and could not inhale and exhale gases if you wished to. I presume the indigestion is caused by the efforts of "the system" to rid itself of the bacilli *and that* would cause the circulatory tubes to be filled with matter that would obstruct its passages.

We are led to believe that the battle of the cells of the lungs against the microbes is much like the battle of red against black ants and when one has conquered the other it eats him on the spot. No doubt (?) but that the microbes are assassinating many tissue cells and then eating them. The cells are also slaughtering microbes, in self defense. If germs are transported to the stomach we can readily see that such hard shelled fellows as will resist all attempts of medicine to penetrate their shells, will also combat the natural chemicals used in digestion, therefore we have logical (?) reason to conclude that the physicians think that after all the "poor blood supply" is the result of inability of the stomach and other organs to digest the little David after the lungs have killed him through resistance. Dietists tell us "What we eat becomes a part of us," perhaps that is why tubercular patients are cheerful, pleasant all the while, because they attempt the assimilation of so many foul friends, through this "poor blood supply."

The real cause, to date, is the poorly circulated blood, which is brought about by the indigestible matter, for these little lobsters following maceration, have entered the blood supply and congested circulation *in the lungs*. The fundamental deduction is that Innate Intelligence (God) *did not make the stomach strong enough* to kill the lucifers when they approached its portals, or if once they did gain an entrance, the resistance is not strong enough to kill them, hence it needs the assistance of the physician, who, also, in vain tries the same route, by addition, giving like for like, puts stimulating medicines into the stomach to increase the amount of work; trying to kill this cherub (?) with the excessive resistance of the tissues but even that combination fails, therefore the scavenger finally wins that battle. In this way the physicians heap coals of fire upon the head of these infant prodigies. It still appears that the infant (M. D.) studies the ways of his superiors (bacteria). *Wonderful* what a factotum these germs are.

Consumption is "primarily a local disease." This is another evidence of the cleverness of these demons. They refuse to be cornered, therefore, later make the disease become a "general" one. We do further presume that the excessive activity of these germs is abetted by "poor blood supply" and, vice versa, the chain is continuous. Around the circle are these fellows dancing with joy to

know they elude the man that is trying to put the donkey's tail on him. Step by step we have tried to unravel the mystery that still seems to enshroud these mysterious dealing monstrosities whom no man is able to subjugate. Man's knowledge, combined with the all prevailing goodness of God, and the applications of one and suplications of the other, it does seem that they ought to be able to substitute good for evil and when prayers fail, man still has at his command millions of dollars and innumerable torturing devices with which to force the subjection: his armament is complete. Some kind of a gun ought to be constructed that could tame these fellows but the doctors are so kind hearted (?) and this beast so cruel (!) that the unconquered heroes still overcome the forcible corrections that are being applied with murderous intentions. Suicides are not justifiable, yet man, in the form of a physician, takes delight in *murdering* thousands of these whole souled fellows every day, meanwhile thinking he has bestowed a favor upon his Creator. They represent unital lives as complete as himself; their individualities are an integral part of the world's continuous progress, therefore have a purpose which they have fulfilled, are fulfilling, and will fulfil or they would not have been placed where they were, *are and ever will be*. Their work is for *good*, not evil; their intentions, the best and exemplifications prove that what they do is for the benefit of mankind as well as other vegetations or animal substance in which they may be found. They are scavengers and perform these duties to perfection. It is a universal rule that nothing must die. Death in one form is life in another. For instance, fecal matter and urine are not for people to use again, yet are food for sparrows, and for dung flies, maggots and other animalculæ.

All things, man included, are scavengers in one form or another. Without parasites, growth would cease whether they be the mosquito, fly, microbe, germ, plant or animal in all multitudinous forms. They make a refuse (manure) which allows fertilization to the vegetable world. Face the proposition manfully and realize what would become of you if the earth were not fertilized by millions of scavengers who live upon the excrescences of others. It is the universal law of give and take. Circulation of refuses from microbes assist in fertilizing the earth.

Normal lungs have no abnormal excretion; pathological conditions are the product of abnormal mechanical actions, hence the result of the labor of the lungs is such as is not fit for continuation in the human body. There is an endeavor to expel this substance but the lungs have not the strength. To pursue Innate's ways is to adopt her expressions through the added work of scavengers as an auxiliary. Innate thus manages to keep the passages fairly well cleared; she does not need the assistance of anyone. What Innate asks for is silence upon your part, what she *demand*s is that you leave her alone therein, cease meddling, for interferences stop the good that she has started and intends doing. Many an individual is hurried months or years to his grave because of the hypothetical interferences that therapeutical man interweaves in her way. The little strength that the lungs do receive at such times is brought into play *against the nuisance* of the medicines, hence the attention of the bacteria are also directed against it, through "instinct" for self preservation. They were getting fat and multiplying in proportion as the amount of waste matter increased, and were accomplishing much towards longevity in the patient but all such was suddenly cut short by the actions of an Educated Foolishness pitted against Innate Intelligence who is well represented by man and the bacteria. To destroy that food kills them as well *and allows* *pus* to gather in much greater quantities; nothing permanent has been accomplished. The original condition that did and will produce scavenger matter is still there. To kill the present generation of local adapters is but to induce the ingress of another generation; the size of that army is innumerable. The patient is the handiwork of God; so is the scavenger; one becomes abnormal; the other is the adaptation; nothing unreasonable that the two should get together; they do and the physician, with his meddling misconceptions injects distorted trackless concoctions (which God had never ordained, such as the present systems of therapeutics, those of force, command, subjugate, compel, rather than give liberty to, assist, courteously unlock doors, etc.), hence the tumultuous interjections are purely mortal, man himself becomes the intermediate miscreant intensified between the great all-wise and its expression.

Some time back we brought out a Biblical illustration of where the microbe was, by natural conclusions,

a messenger sent by God, therefore his mission was for good; in a sense of irony we then reversed it, but now are glad to say we have established sufficient evidence to know that the Bible can still be relied upon because the wrong interpretation shrouded around the microbe and the actions that man performs to conquer such are the irrelevant, immaterial and incompetent ignorances of Educated man, not that of God. Our faith must have wavered before but now is replaced with knowledge which knows. Until the cause of this three-cornered maniacal fracas has been adjusted, to the satisfaction of all parties, the encounter will rage with ever increasing velocity. Step by step, we are beginning to know why some things are. Let us kindly work hand in hand, be in concord, enrapport, with this Innate Intelligence instead of seeing how brutal and disjunctioned you can be in subjecting her mediums to your arrogant commands.

There are "tubers" of lungs. The word is also used in various sections to designate one of the principal foods. Tubers, or its synonym, tubercles, is used in anatomical and pathological work, particularly in discussing the promontories of the osseous or frame work of the body.

Osis, meaning (Greek suffix) "condition in general." In pathological terms the *morbid* general condition. Its use in tuberculosis refers to the formation of *tubers* throughout the lung tissue or body in general.

Tuberculosis, as therapeutically taught, is built upon knowledge gained through pathological conditions pertaining to tubers of the lungs, what they are *supposed* to do and how they are *supposed* to do it, what germs cause action and what medicines will unfit them for further underhand work.

Chiropractic knowledge embodies not only *new* interpretations of *every* condition, but *more than that*, viz: the *cause* of *each* abnormality is explained, these embody the laws of creation, transmission and expression, whether each step is normal or abnormal, and if so *which one* or combination is so and in what degree, thus assuming the only complete and accurate study of this disease that has ever been placed before a public audience. It is studying *biology* and where it is interfered with in the form known as tuber-cul-osis in preference to beginning with dead structures and ending likewise. The study of death is not instructive, study *life*.

The lungs may be likened to a grape vine from which hang many tubercles. During fetal life the expansion of germinal lung tissue cells, from the germinal vesicles, is very rapid, energetic and practical in deposition. Following birth the normal expansion is just as certain, not so rapid, but of same qualities as before. Under abnormal or pathological conditions, before or after birth, the status is reversed; instead of expansion we have contraction, or collapsing of cells, many of which recede somewhat to the identical area from which they came, hence give the lung the appearance of irregular tubercles whereas before it was nicely modulated and had a well filled form, all crevices were filled, whereas now large gaps exist here and there between bunches. It is the collapsing of cells that makes this appearance, not the existence of "new matter." The lung of a consumptive *does not increase* but decreases in size until finally, through its incapability of expanding and contracting normally, it ceases to become an integral part of man's mechanism in taking oxygen and expelling carbonic acid gas when it returns. *Not that the circulation of blood* is wrong, but that the lungs cannot perform their proportional duty in consequence of the shrinkage that has taken place.

The word "tuberculosis" is usually confined to consumption of the lungs, although quite prevalent in the stomach, kidneys, spleen, liver, small intestines, bowels, or any other organ, in either sex or any color, in animals as well as man. This recalls to mind a lecture in itself of a recent caricature in which the State Board of Health had put the stamp of disapproval upon much milk being sold, complaining that two-thirds of it came from tubercular cows and they should be killed for they were giving *milk with germs in it*; this was fed to infants and adults and hence were the spreaders of the infected material from which all tuberculosis was due. To overcome this calamity (which was not known until of recent years) they ordered milk *to be sterilized* (boiled) to kill the life that the milk contained. This was done and *still consumption continued, new cases were reported, etc., etc.* Such means did not abate the "plague" (?). To further the cause of justice (?) and the Humane Society, all such animals were ordered killed and the meat was not to be eaten; the loss was to be sustained by each farmer who was unfortunate enough

to possess them. The illustration shows a dignified physician with a skeleton grip in one hand, and a large placard in the other. He is standing on one side of the cow and a little calf on the other. The sign reads "We, the medical men of this state, guardians (?) of the public's health (?) have ordained that you shall die because you are propagating disease everywhere." The calf, laconically replied: "The cow you have ordered to be killed is my mother. *I drink that milk as I get it direct from her, without sterilization; I suck the teat, with all its slime and microbes thereon; I drink the milk with all the microbes therein, when kicking with the activity that dopes have not deadened, and I am getting fatter and growing more stately every day. Think it over.*" The M. D. continued to gaze and saw nothing. Blackness still existed. "You read of the absolute necessity of sterilizing milk, both for children and adults. Along comes a Leipsic doctor (with an internatural reputation), who proves by experiment *that the bacteria found in milk are necessary, and that we thrive best with milk in its natural state, unsterilized.*"—*Collier's Weekly*, March 14, 1908.

Do not cattle and all other animals eat food as Mother Earth makes it? Is *their* food or water sterilized to remove or kill the germs? Are not the foods that they get covered with them? Do not they drink the polluted water from the streams from which ("it is said that") people get typhoid fever? Why have they not these infectious diseases also?

If cows must be killed to be kept from secreting milk that contains microbes and they live *miles away*, what about people that exist in your very house, or room, they exhaling and you inhaling air heavily laden with germs from those infected bodies; *why not kill those also; why not depopulate the world so that no one can take a single disease from any body else? Why not begin your extermination with the thriving "infectious" diseases at home, those that you and I come face to face with? Then take the helpless animals last? Shame on you:* Suppose the order was reversed. The cattle should argue that man gave the disease to them. The man went *to* the cow *not* the cow *to* man, therefore tubercular man gave microbes to cattle. Suppose the cattle should resent this and begin a stampede, intending to kill man, what do you do? Get guns and shoot them

dead. What do cattle do when you begin your serially given deaths with dopes and lastly do kill them with an ax, gun or knife? Take it all "as meekly as a cow." It is they that look down upon man, with their superior Innate Intellects and say "Father forgive them, for they know not what they do." As with Christ so with the cattle, they both have lives; both were implanted by the same supreme power, hence one is as precious as the other. The nailing to the cross was no more barbarous than the butchering of countless cattle, both brought about through prejudice—ignorance. You *dare not* murder people brazenly to cover your mistakes but you dare to make laws to murder meat, milk and food giving animals, to stand as a monumental shame over your ignorant ideas about *the* single cause that exists in each party wherein a *partial absence of life* makes disease a possibility; you complete the job by removing all *life—hence death*, that is the height of your competency as long as you *treat symptoms* and court death. The first hint at Oslerization met with public disapproval, but animals can be crucified. "He that knows himself comprehends others better."

Kill the farmer's cattle without restitution and you will receive your payment by having those same microbes served in another form through something else. No matter how you try to dodge the question of the typhoid or tubercular germ, he bobs up just as serenely some place else, with the same placid face ready for his wonted function again. He is a fixed and known quantity in the metabolic processes of the world, and the sooner man knows it and allows him to go his way, the better. Briefly it is impossible for insignificant man to worst Mother Nature for she represents the final outcome of the tinkering of man for thousands of years and with all of the torturings, schemings, coercions, swindlings and stiflings that man has tried to smother her with, the microbe is "still on deck, eating decayed tissue by the peck."

Every tissue cell is analogous to a sponge cell. Without water it would not expand, so cells without a liquid would not increase in size. The sponge dries; it shrivels in size without liquids; the same is true of tissue cells. The one elementary condition incident to the lack of liquids is the decrease in size, becoming tubercular in

shape, but this alone does not produce the combination of symptoms known as tuberculosis or consumption.

Consumption—derived from *consumo*, to waste away. “Consumption of the lungs” is a misnomer as “the lungs” *do not* waste away; it is the liquids *in* them that are existing in deficient quantities, and with one added attribute—excessive heat—the small amount of liquid that does exist becomes putrid, decayed, “degenerated,” the product, mucus, is expectorated, and in it are found those supposed-to-be companions of vice.

“So fearful are the physicians that this disease will be Universal (before they have their coffers filled) that they even now post the following rules in schools for fear the “instinct” of children will not impel them to live the life that God had foreordained and given to their predecessors thousands of years ago. Man seems to be laboring under the delusion that God did not give the human race sense when we were born, and I often wonder why it is that animals (monkeys, baboons, etc.) that live wild in the woods where billions of these germs are living, where carbolic acid is not known as an exterminator of them, continue to thrive without a Health Board to tell them where to spit and how to do it; why he is not there to dig little holes in the ground and tell them “that is a cuspidor, now spit in that for fear somebody else will get the microbes from your spit.” Why he does not tell them not to wet their fingers when they turn over the “leaves” on the tree when hunting for caterpillars. Why he is not there with his microscopes to find the bacilli. We can easily reason how the animals *used* to live (because man had no knowledge of “bug-ology” then), but now that it is known (?) it is as essential to teach animals how to live as man. Animals are more ignorant (?), therefore need it more. There are more of them, they are comparatively larger, the filthy lives they live is more conducive to propagation of germs, therefore the exodus from them to us certainly is a factor. Physicians, please start a missionary society of intellectual teachers to be sent to the jungles of Africa and India and the wilds of Alaska and Siberia to teach the animals how, when, where, etc., to do all things. A “Foreign Animal Educational Missionary Society” ought to be formed in each church, but meanwhile, kindly forget that we have ignorant beasts at home. I presume the millions of dollars thus collected

will be spent for microscopes to find the germs and fire-arms to kill the beasts that have them. Teach them that *your* education is greater than their "instinct." Just a suggestion. *You're welcome.*

The following rules were coined by Dr. Evans while attending the Western Wisconsin Teachers' Association at La Crosse, Wis. Each teacher was given a copy and they are expected to paste them up in the school room. As I talked, our instinctively inclined microbe has informed me that the mucilage was sterilized before going on the wall.

"To prevent much illness. Well known physicians map out rules whereby the School Child is *insured* of Health." I would seriously object if I was the insurance company financially backing that community.

"Simple Rules for School Children to Prevent Tuberculosis."

"Do not spit except in a spittoon, a piece of cloth, or a handkerchief used for that purpose alone. On your return home have the cloth burned by your mother, or the handkerchief put in water until ready for the wash." By the time that child has returned he has pulled that handkerchief out, perhaps fifty times, opened and closed it, every time allowing the escape of thousands of demons and all of this in the school room where dozens of children are exposed. Wait until he "returns home," then the damage (?) is done. Think! Microbes are great swimmers for they have many legs. The internal of man is a mass of water. Putting them "in water" does not drown them. Call to mind the "typhoid fever" germ from the river and the "tubercular germ in milk." (Read the above directions again, please.) They are amphibians. Imagine a slobbering tubercular horse, every time he approaches a water drain, at the corners of your city blocks, spitting in them. Or conceive of the horse having his sputum saved and burned or think of the quantity of sputum that a tubercular horse emits compared with man. One slobbers it by bucketfuls and the other in small quantities. Please get a set of laws that will govern these bucketfuls.

"Never spit on a slate, floor, playground, or sidewalk." The tubercular cattle that are running around the field, let their tongues loll out of their mouths, hence slobber over everything with which they come in contact.

Its stoppage will "Prevent Tuberculosis" and cease jeopardizing our lives.

"Do not put your fingers in your mouth." How natural for the infant to suck his thumb. Man must yet resort to an education to be *injected* into the baby as soon as born. What we evidently need is a series of therapeutical hypotheses which will begin at birth and end—well, when the man gets old enough to outwit greed for dollars.

"Do not pick your nose or wipe it on your hand or sleeve." If your nose itches, let it itch! Scratch it and you cease to do your duty to your fellow man. Forget your feelings, remember the M. D. *has* prompted, *is* prompting *and will* prompt you and your actions if you allow him to. Your duty is to begin to teach the cat and dog, at home, not to wash their faces with their paws for it is impossible for them to do so without wiping "it on your hand." Everything that you now do with your hands that allows them to come in contact with your face must be stopped because your hand comes in contact with something else and you spread tuberculosis thereby. It is so because Medical Societies tell us and it is *impossible* for them to be mistaken. In addition, pay your tithe so that some gentle physician can be sent to the jungles to minister the same advanced education to animals also. They need it as much or more than we. They live the lives of cannibals, heathen, therefore are compelled to be taught even at the point of the hypodermic bayonet.

"Peel or wash your fruit before eating." Where is the animal that lives *the* natural life, that does peel his fruit? What we must do with the peelings, that *have the microbes on*, we are left to guess. We are to throw them into a "waste basket for that purpose" and let them there propagate from one forenoon until the next morning, where they will continue propagation in the alley. What becomes of the microbes when washed off? They go into the water that is again pumped into the city mains and we drink them. We are bound to get them after all. He tells us to be very cautious not to eat them, per mouth, but he has not yet coined a way by which we can escape breathing them. If the therapeutists would invent a nose and mouth muzzle for water and food and then furnish sterilized air at so much per tank, filled at some station built by our taxes and in-

spected by the State Board of Health, from which they could get the revenue, then we would be living images of terror stricken deadly livers.

"Do not swap apple cores, candy, chewing gum, half eaten food," etc. Did you ever see "slop" fed to pigs? Have you ever seen 100 pigs dive into the trough? Did you ever see them get into that trough with their feet and bodies after just leaving the mire and filth of the barnyard? Are they all down with tuberculosis? If so, then there is another score to be laid at the door of animals. This means more killing. If not, why not? Did you ever see a tubercular cow and a well one lick the same rock salt week after week? Have you ever seen monkeys fight for the same morsel, drop it in the filth of their cage and have it covered with dirt before eating it? Did you ever notice that children like the dirtiest piece of candy, and are the happiest when most dirty? Did you ever notice the look of satisfaction on their faces when their "instincts" had said "That candy was good?" Do not the chickens drink the milk that comes from tubercular cows? Is not that milk poured into dirty troughs that are covered with millions of germs? Why do not the chickens become tubercular also? If germs breed, have we not another source of infection? Why not wring the necks of all tubercular chickens? Do not they furnish eggs and are they not the inducers of tubercular chickens, and is not "tuberculosis inherited?" What matters it whether the egg hatches, the germs were inside, therefore the chicken has it; or whether you have an eggnog and eat the microbes and you catch it? "Which came first, the chicken or the egg" fades into significance when compared with where the first germ came from or what we can do to hold him down. Are not chickens often and usually covered with scavengers and are not those chickens killed, shipped to town and eaten by the public as a delicacy and especially prepared into broths, through the advice of physicians, for the sick, as a strength sustainer? Do not the microbes show intelligence in migrating from place to place, or to those places where food exists in greater abundance and richest in quality? Can you assert that such intelligent fellows should be murdered by the score?

While the analogy has been shown between man and animals, yet we are all creatures of one Divine Intelligence, therefore subject to the same laws of life. True,

man feels above the animal, but you cannot point to one internal action or function that man has that the animal has not. Does he not have lungs; does he not breathe and is he not subject to the same laws of life, health and disease? The fact that physicians are now denominating the same disease in cattle proves my contention. What I contend is that he does not carry it far enough; all animals showing such disease should be killed, even to humans, and if such a folly were even started great would be the downfall of another therapeutical superstition. What you resent is your being compared to animals, but what I present is *the fundamental principle that dominates all the animal kingdom*. In that respect health (?) rules *should apply to one creature as well as another* and when the application is made universally it seems too incongruous to think that any one set of law protected men could be so brazen as to present such ignorance, superstition and stupidity to us, in 1908, for our considerate attention.

Meditations upon secretions and excretions involves the study of local circulation and the actions of the muscularis mucosae of the mucous membrane and epithelial structures of the surface walls of the bronchii, in keeping in onward movement the serum, as it approaches these cells; they utilize and pass it onward. Tuberculosis has only to do with the *local condition*, wherever it may be, but we so often find that behind this specific abnormality the kidneys are abnormally involved in making more or less of a general condition which is apparent at the same time. For instance, the "night sweats," although under the *strictest* classification, not a symptom of consumption of the lungs, yet are usually present because of the universal K. P. subluxation making the general serous circulation abnormal. The local subluxation at Lu. P. in tuberculosis of the lungs, has all to do with the lack of serum at that point and in adjusting distinctly for that trouble adjustments at Lu. P. is sufficient to return functions to normal and, when well, the patient would retain the general symptoms of the other. The general trouble is usually less than that which is localized, although it could be more pronounced. The abnormal action of the muscularis mucosae is to keep the lung tissue destitute of its requisite liquids, the absence of which allows them to collapse, as it is this liquid which is the protoplasm of each cell of the human body, without which the cells are

mere frame works. It is a well established fact that two-thirds of the body is water and the same is true of the lungs, generally speaking, although the percentage is higher

To withdraw two-thirds or three-fourths of any one consistent element means to reduce size, weight and utility

The systems of liquid circulation referred to is a discovery that is original. It is of such importance that I wonder how pathologists could have studied symptoms for so long without recognizing its existence or seeing its abnormal workings.

I do not speak of Serous Circulation in a sense of egotism or eliciting praise for having brought forth those facts; I do not feel honored to think that I should have discovered and developed this, but I feel keenly the disgrace that past therapeutical generations have brought upon themselves when they did not save millions of lives which this knowledge, when properly allowed to express its function, proves can be saved. Serous circulation existed in Adam as well as in you or me today. Arterial circulation existed in Eve years before Harvey's time, but it took a Harvey to bring it out and you all know how he was persecuted.

The local portion of serous circulation in the lungs has to do with the conveyance of nutrient materials to the lungs and the liquids thus conveyed perform the double purpose of expanding new cells, to rebuild the lungs when others have been injured or, through abscesses entirely eaten away, and need replacing with a better. This is one medium through which Innate Intelligence gives vent to *that great law of adaptation—self-preservation*. With the fundamental knowledge of *what* and how cells expand and recede, *The P. S. C.* has been enabled to decipher many of the hardest problems that the medical profession have had to face. They have been sincerely trying to decipher conundrums that alone lie distinctly within the provinces of serous circulation; especially do I refer to the "*new matter*" which is *not*.

The normal lungs are composed of expanded cells. They receive oxygen; give out carbon dioxide. Cells expand and contract within reasonable bounds with every breath. Serum is received and urea expelled. Without this normal glandular action we would have friction, and

tissue cells would cease to enlarge, as expansion within a human body is impossible without liquids.

In proportion as the liquids are lacking Innate adapts her actions to the capability of those cells to be expanded. She did not produce the subluxations alone, therefore is not capable of correcting them alone, but she will adapt the peripheral actions so that like meets like. The individual will breathe less deeply; breaths will be shorter and taken more rapidly to prevent the friction that would otherwise occur.

We have established the direct connection that the local portion of serous circulation has with that condition known as tubers. Partial absence of serum and consequently insufficient lubrication or nutrition to these cells, and immediately we draw a picture of the compressed, collapsed dense tissue. *Not gone*, but shrunken, like a balloon without gas or dried like bunches of grapes.

We must not overlook the state in which this liquid is when it does arrive. The action of the excessive heat leaves the original chemical elements of mucin (what there was of it) minus the water, in a condensed form. The lungs require normal heat. In tuberculosis there is an excessive heat (fever), and this combined condition gives the consumption of mucin the name it has, mucous.

The cells are infiltrated with cheesy serum; it has lost its nutritious value, it is a mucin; the additional excessive heat will putrify that substance and convert it to a pus, the "degeneration" previously spoken of. As heat becomes more excessive and serum is converted to pus a less number of cells can expand and contract, hence we have an accumulation of "matter," not brought about through the working overtime of microbes but because of the cause making itself more apparent through effects. At times the quantity of pus increases or decreases; at other times it is soft or hard, it may be looser or harder to raise at one period than another, and so the fluctuations come and go, but the general tendency is to lower the percentage of ability, to decrease the manifestations of life until it flickers and the patients die from absolute lack of Innate mental currents. The blame for all this is fastened upon that little scavenger whom God has placed there for a useful purpose, not to destroy life but to help in preserving it by keeping the lungs' alleyways clean so

that the individual could breathe easily, therefore continue the human life that God gave to us.

Portions of the lungs may be involved; one patch may be small in area and but little degree and so the gradations could be increased or decreased. These are matters for individual analyzation. As pus gathers within, on top or above this earth, "Nature," that *Universal Intelligence* (which becomes an Innate Intelligence in us) creates for it a scavenger to utilize that scum, a debris to us, yet "pickings" for scavengers. This is the duty of the "tuberculosis bacillus." He is a scavenger of offal; a cleaner of scum; a gleaner of dregs, and not a cause producer in any sense of the word. Koch, the propagator of the theory of germ causation, is now the greatest advocate against it because it had not lasting value, yet *The P. S. C.* advocated what he *now* teaches when he brought out his first ideas.

As pus gathers, Innate Intelligence will attempt its expectoration. The cough will be short and rapid, due to the inability of the patient to breathe deeply. It is a peculiar cough, and right here I might interject how you can determine whether the cough starts from the throat, bronchii, lung or stomach. For tonsilitis, it will be hacking and high. In a person with asthma, hay fever or bronchial trouble, it is slightly deeper. If of the lungs, it is chesty, and from the stomach it is way down, each cough having its characteristic depth.

It is this excrement that is sent to bacteriological laboratories and placed under the eyes of scientists who do, in reality, find millions of germs and quickly the world is informed that an evil's cause has been found. The populace are notified that a cause is known, they may prepare for one grand glorification for the only thing that remains to be done is to find something that will kill him without killing the patient. This is the puzzle that *still* bothers their minds.

To prevent further spread of this germ which they have found, the expectorators will argue "No spit, No Consumption" and *in trying to* revolutionize and modernize creation have started a crusade of "Gentlemen will not, others must not spit on the sidewalks," and heavily fine him if he acts naturally and tries to preserve his internal bodily cleanliness, for the sake of keeping the public floors clean. From a standpoint of cleanliness I do not object, but from a pathological, catching-disease

reason, I do object to this privilege being restricted. The city councils say where you may and where you shall not spit. Why? To save the women from trailing microbes home with them and lessen the mortality of deaths from tuberculosis. Where must *we* spit? In the gutters and streets? What prevents the sun from drying that sputum and allowing the germs to be wafted *on* dresses, *into* stores and fasten their claws upon any and all foods you purchase? Where has such an ordinance gained one advantage?

"No Spit, No Consumption." As Adam was the first man we must conclude that Adam did and Adam did not have consumption. As Adam was the *first* man and no other had preceded him, then he could not have inhaled the expectorated microbes of others, therefore did *not* have it. As Adam did not thus have it he could not have expectorated it, therefore no one has ever taken it from him. In as much as every person since, who has it, has caught it through that "No Spit, No Consumption" philosophy (save the mark) then we conclude that Adam *did have* consumption, because he was the *first man* to spit. To argue that somebody else *could have* spit tubercular germs *other than the first man* leaves us just where we wish the argument, that the cause can be singled, that it does not need to run back to Adam or *any other person*; that the cause exists in each man; that germs are not a cause but a result; that many people breathe those germs off the streets, sidewalks, public buildings, etc., and do not get it therefrom. If subsequent issues of man caught it from Adam then *where* did Adam get it? "No Spit, No Consumption" has no terrors for the man who calls the bluff. *Think it over.*

The tendency of 1908 medical treatments of these cases is to pen them off (through legal "isolation," of course) like so many criminals, whose exhalations must not be exposed to the inhalation of healthy men, that visitors are permitted only at special hours. Physicians are privileged creatures. They are in some way, not fully described or known, immune; they are doctors of medicine, they are martyrs who give up their lives (?) for the good of the biased cause (Dollars). I have no objections to all of this, if the present therapeutical generations or ("degeneration," if you please) so wishes it, but I do object to these patients being so caged and fenced on all sides so that the laws do not permit them

sufficient freedom that they may have the non-therapeutical Doctor of their choice to do and care for them as *they* might wish. Some state laws are so penurious that consumptives thereof are not allowed unconditional freedom to have certain Chiropractors save their lives. Subservient laws are jeopardizing *their* lives more by restriction than unreserved freedom *jeopardizes others*. "Give me liberty or give me death" should be heeded by all. What is more necessary for this progeny is "Give humanity horse sense and less nonsense" and *results will be shown for the time involved*.

Another medical superstition that is "catching" among *their* ranks is that the patient coughs up his lungs. Saliva is normal transformed serum. When you spit saliva do you realize that you are purging your mouth or a portion thereof? When you become sick at the stomach and its contents are emptied, do you dare offer the explanation that you expectorated *your stomach*? You are purging substances *which it makes*, instead of purging the producer. It was but a product and I don't see how anyone, *let alone men calling themselves scientists*, could argue that a product was the producer. The conclusions must be that *sputum is not the lungs*, nor is there any lung tissue with it even when the prolapses of tissue cells has progressed until there are hemorrhages. (For further explanation see lecture on "Herniæ"). The public are quite gullible and many explanations (that do not explain) answer your immediate question because you know no better and dare not think because you "are paying a man \$2 a visit to do your vital thinking for you." How long would you permit such nefarious actions and trust your important office or factory work in the hands of clerks, hired men, etc., *never realizing that your own body was worth all of them, then some?* Think for yourself—it pays.

Suppose the tubercular patient has progressed four, five, six months or a year; suppose he has the wan cheek, the hollow eye and the sunken chest. His walk may be slow; he is tired and can hardly move. *Suppose* he has all the symptoms of tuberculosis and they exist well marked. *Suppose* some of his sputum has passed over that mysterious road to some bacteriological laboratory where it is examined (through the assistance of a bill of larger or smaller denomination), and you receive a report with a "T. B." on it. Suppose these things have

been done, the fact still remains that the patient is not expectorating his lungs as we have been told. I cannot impress too strongly upon your minds that up to the very day of *his* death, *his lungs remain there entire*. (Relying upon *Dunglison's* definition of "lung," which is "of a spongy, soft, flexible, compressible, and dilatable structure"). Its liquid elements are slowly and partially being replenished until the replenishing processes cease to work and then the tissues cease to be working agents for Innate Intelligence—a condition termed death. True, you have been told otherwise; but you have been also told that subluxations did nor could not exist. We dare to contradict that and prove it. Why not think for ourselves and question other things?

The health code of Iowa allows no tubercular patient to have employment in any public capacity in any public building, hotel, etc. When starving they are sent to the state institution where they are practically confined. As long as the dollar is in sight the attending physician is loath to part with the patient, therefore will not always live up to the law which is nicely illustrated in a recent case under *The P. S. C's* care. Female, age twenty-nine; a "lunger" for seven years, five of which were spent in a hotel serving meals. She placed the edibles in side dishes, carried the tray to the dining room, meanwhile hacking, spitting, coughing and breathing over the victuals, etc. One physician knew what trouble she had; knew (?) that he was "jeopardizing" hundreds of lives, as no more direct means could have been used in infection. "Tuberculosis bacilli" were as a dressing on every dish until each meal could have had millions, yet no serious complaints have ever been heard to issue from that source. Talk about killing cattle miles away and let this "lunger" have full sway in a dining room. "Gentlemen will not, others must not spit on the sidewalks," but physicians can let "lungers" have full play in a hotel. Discrimination "Prevents Tuberculosis." "Simple Rules for School Children"—'pears to me that many a four-year graduated M. D. needs a few "Simple Rules" to take him out of the primary room. This physician attended her case until she became too weak to carry a tray. He followed her home and continued the struggle to fight for the existence of his medicine in preference to the microbes.

A patient came to *The P. S. C.* four years ago with this disease. A "regular" physician with *forty years' experience*, had sent three tests of sputum to Iowa City, each returned with "N. B."; the fourth time it came back marked "T. B." "There is no doubt you have tuberculosis. The left lung is gone and a portion of the right. There is only one thing you can do; go to the Rocky Mountains and take things easy." (And return later with a wooden overcoat.) Three or four months of Chiropractic adjustments and the man was *well—had the full use of both lungs*. A year after (during which time he had not left the city, for the purpose of his health) he called again upon the same physician. He had grown a full beard, body was filled out and now presented the picture of a healthy man. P. "A responsible physician told me a year ago that I had tuberculosis." D. "No, you belie anything of that kind." P. "Please examine me, I want to *be sure*." The physician examined him and said "If anyone said you had tuberculosis he didn't know his business." P. "I was examined by a very reliable (?) physician a year ago and he told me to go west until I got well." D. "If you had it then, you are certainly well now. Who said you had tuberculosis?" P. "You." D. "You are mistaken." After the tables were turned the doctor said "No man who has had chronic consumption could get well—nothing cures that." P. "But you told me what I have said." D. "Folly, man, folly, I never did." Nor would the doctor be convinced until made to look up his record books which were found to verify the man's statements. Chiropractors do not assume the credit of returning a man's lungs to him (when they *are* gone) any more than we could a man's arms if cut off.

In connection with this and other cases, many is the time that a case is pronounced consumption; has the symptoms, "tuberculosis bacilli" are present, etc., etc., until so certain is the physician that he will send the sputum to some laboratory to be examined where not even a *single germ* is found, yet we have been ably informed that "the tuberculosis bacilli is *always the cause*." If it was a cause, if this mischief maker was the instigator of this internal riot *why should he not be found at once, in the incipient stages, without one moment's parleying?* Why was it necessary to grant further time to see if they would come? Why is it they

are not found tearing at live, healthy tissue? Why always found where decomposed matter does exist, as, for instance, in larger form, worms in children and tape worms with adults who have indigestion?

Statistics prove that hereditary causes cannot be credited, for the number of parents that had consumption is so small that they are not worthy of the Chiropractor's consideration.

To an M. D. or D. O. this subterfuge offers a retreat from a question, the answer to which no one, previous to Chiropractic, has found. One case has told me that his physician went so far as to say that he inherited it from an old mare before he was born. I confess that there is as much plausibility in that as in other means. Heredity is as illogical as contagiousness.

In *Quain's Dictionary* I find, "*Without the presence of tubercular bacilli there can be no tuberculosis.*" Following that he spends a page dwelling upon "the hereditary type." Is it possible that these germs can be transmitted from the adult to the fœtus, if so why do not all children, born of those parents, have it? It is within the parent's control to say to which ones it shall be transmitted? If not, then *what* governs such actions? Is this a normal deposition or abnormal? Is it a special dispensation of Nature or not? Why are all children of tubercular patients healthy? What kept microbes from being planted in them? Did the parents will it thus, or would it not occur regardless of how they thought? How about the cases of so pronounced tuberculosis (by men that ought to know) and the bacteriological diagnosis proves them wrong? Inform the public how consumptives inherit germs from hale and hearty parents. Is it inherited or is it catching; if so, which of these propositions is correct, or are both, or are there more than two; if so, will we please be exactly told in some *common language*, such as is beyond question, based on facts and not like the anti-spit theories?

At what period of gestation is the germ implanted into the to-be child? Can it be argued, debated, or proven that this is a fact or is it supposition designed to again try to cover over dark holes that all must have faith in because it cannot be placed with something better? How long will science continue to be backed by such suppositions?

Why does this germ (granting, for argument's sake only, that it has been handed down from father and mother to son) wait fifteen, twenty, or thirty years before coming to activity or, supposing it has been planted somewhere in the body, why does it never display itself in its war paints and exemplify the tom-tom dance? If you argue that "conditions are not favorable" for his coming, then you must fall back upon my logical basis that he is a scavenger and will not exist in a healthy body and would enter the unhealthy to fulfil the intentions for which he was created, whether he had or had not tubercular parents.

If you argue that he lies dormant for thirty years then you are reasoning contrary to general laws, for nothing is still or dead. What are "the conditions" referred to? Is "poor blood supply" your reply? If so, is *that* inherited or induced following birth or can it be from both; if so how and where is the chart that will give such changes consecutively and time for time? Can your work, upon this hypothesis, be so induced, if not, isn't there something wrong? Would not "the conditions" in one be the same in all? If so let us study *them in one body first* and let alone such questionable tainted subjects as "hereditary," "poor blood supply," "germs," etc., until you get a more logical basis to remain firm on. *Don't know* would be more honest and represent *some* intelligence, but guess work, at best, for he who runs after shadows, has a wearisome race. Suppose we grant (for further argument, to draw you out) that this disease is hereditary and this bacillus does lie dormant for years; *who or what is it that sets the gun-powder and lights the fuse* that arouses and fires into uncontrollable devastating actions this hydra-headed monster heathen that has no business in our temples? To answer this question would necessitate a cause and it is the individual, specific cause that we are demanding; that you should have knowledge of, when you have been spending millions of our tax moneys for years for that purpose, and yet, today, you offer thread-worn ideas without one significant change other than to be as a weathercock, here today and pointing another direction tomorrow.

Let us further grant that you *have* a knowledge of the specific cause, where are the results that you should get from its use? Thousands of acute cases go to you; you

get them in the youthful stages, you begin their training to your heart's content and where do they inevitably end? Ninety-nine per cent., and the other one also, in the grave. That is why you call it a "Great White Plague," because it is uncontrollable. If Quain's first proposition is true, then what about the second? If the second is correct, then what about the first?

The Chiropractor dismisses such "tag, you're it" methods and gets down to solid, bed rock business. He knows what functions are, therefore is capable of observing *abnormal* functions. Having a correct elementary knowledge of *life*, he understands death, therefore comprehends the intermediate—*disease*. Deciphering a case of tuberculosis, through analysis, is like finding a wrong in a house when the roof leaks.

Having dismissed the fancy that scavengers are a cause, let us investigate the philosophy of *man by studying man*, of whom the lungs are an integral part. Behind all things created is a Universal Intelligence, a power that is *absorbed* by all things material in which it is individualized. In man it is known as Innate Intelligence. This intellectuality is all that its name implies, a power, energy or force that must have mediums through which a transformation emits which is utilized in man for his needs, past, present and future, although the same power, absorbed by a tree, would be transformed accordingly. All things work at a certain momentum. This is true with man. Some are capable of doing more things than others, thus the expression is given free rein or is limited to the capacity of the machine that transforms, or its transmission may be interfered with. The rate of momentum is dependent upon the quantity of power that reaches the tissues. For serum to circulate in the lungs requires power to induce muscular contractions; hence, that power which is specialized in man is further subdivided to each viscera, organ, tissue, membrane and cell. Every factory has one kind of power although it is diffused to many kinds of mechanical actions in various sections.

Each gland, muscle and membrane receives either a normal power, an excess of or a lack of power. If great interference exists with that direct power, specific in character, going to the lungs, it deadens that function and the lack of secretion is an abnormal expression. The creation of that power, external to man, the transmission

from the Innate to Educated brain, through nerves and through foramina known as Lu. P. on its way to the lungs the paths of distribution of those fibres and the expression, *is through direct mediums from start to finish*. To produce pressure upon nerves, which convey from point of creation to point of expression, is to show *direct cause* for the holding back or stimulation of forces which indicate, through expression, one, two or more functions that we have at length elaborated upon. The difference between lack of and excess of action being in heavy pressure upon one and the light pressure upon the other.

It is Innate Intelligence that guides each concentration of forces, as they are sent to and distributed from the brain. It is also the store house of intellectual energies which are transformed and sent to various sections. There must be a brain which transforms this power into mental impulses; if they course through nerves in proper quantity and quality *all the time* the *amount* of function is normal. Different nerves pass downward through the spinal column and branch off to the lungs and convey this life power to these organs. In all cases of tuberculosis of the lungs, you will find a subluxation of the vertebra at Lu. P. and that subluxation is impinging nerves, shutting off current. Instead of flowing freely, impulses are being held up behind the point of obstruction. The patient soon illustrates the disease we are studying. Tuberculosis, whether confined to the lungs, stomach, or other structure, *has a cause*, such as the patient might not know existed, yet some fall, wrench, or other accident induced the concussion of forces, which caused the subluxation perhaps six years before and it is gradually increased. He might have progressed with this gradational condition for a year before its progressive effects were noticeable. The cause of these conditions are individual such as can be deciphered, worked out with mathematical exactness. If I could have tonight for clinical lectures—ten tubercular “lungers,” I could find in the first that particular subluxation and any stranger could find it in the other nine with facility and exactness, for it would be in all alike.

Every tubercular patient who goes to a Chiropractor has the same process to go through. The point of vital interest is the spine and that must be carefully palpated to determine just where the subluxation exists. A careful palpation always reveals it. Once the cause is known,

then the adjustment is applied, vertebra restored to normal and health is positively the inevitable result.

This lecture has established that:

1st—The cause of tuberculosis exists within each man, not outside.

2d—That the medical profession does not know the cause of tuberculosis, therefore blames some poor innocent microscopic sized humanitarian that cannot defend itself; throwing spite work at the very fellows that are a Godsend to humanity. If medical knowledge (?) were reversed how nearly it would speak the truth!

3d—That the individual does not "spit his lungs" or any part thereof, but on the contrary, expectorates the abnormal product of that tissue.

4th—The cause of tuberculosis, in any degree, is one simple vertebral subluxation between the shoulders. With the correction of this, the re-establishing of that normal current of immaterial forces that does exist between the brain and the tissues, health will be the product and only then can it exist.

5th—These ideas are revolutionary and, while they think ahead of the times, they are destined to be found exact and in conformity with natural laws of Innate Intelligence and, after all, that is the starting and ending of all and we are the go-betweens, therefore ought to be in a normal condition.

ARE DISEASES CONTAGIOUS OR INFECTIOUS?

I shall not lay stress upon any epidemic phase of the so-called contagious or infectious diseases but confine these remarks to the specific fundamental underlying it, as to whether diseases are transmissible from one person or thing to another. If this is proven a fallacy then the epidemic is impossible.

Let us proceed with what is supposed to be known and follow that with contradictions, (whether or not you continue to cling to these follies) depends upon my capabilities in showing wherein they are not tenable and practical, for this age wants facts, not superstitions. The world is progressive and to allow its science to stand or cease to advance from one theory to another would be stagnation.

When I look upon the medical profession and the little use that they have for medicines in *their* families and yet do give them for the dollar concerned, it does seem that all parasites are not of microscope size.

More animation and life expression is what is needed and a general awakening among scientists. They are in continuous stupor over the study of physics. Physicists teach that all power, life, and energy is inherent within matter; therefore do not get the intellectual personality that exists behind all things real. They "have faith" in one thing and deny its existence in the corporeal.

We made one seemingly boundless trip in a tumultuous sea last Wednesday night; we searched high and low for a compass; we are again looking long and faithfully for a guiding star, for these voyages into unknown shores are unsafe until a lighthouse is seen, then landing becomes easy. *The P. S. C.* is made of such material that when we have a necessity (minus the supply) we will fill it with home made practical goods. Necessity is the mother of all inventions. Napoleon made circumstances, others waited for them. Therapeutists are blank repeaters; Chiropractors, path blazers.

Let the following words sink deeply into your minds. Allow the importance of every word to be understood. Webster says: "*Contagious.* (Med.) Communicable by

contact, by a virus, or by a bodily exhalation; catching; as a contagious disease." Let me emphasize one idea: "Contagious as a *disease*." It is the "*dis-ease*" that is caught.

"Contagious—Conveying or generating disease." I wish to also strengthen that same point here. It is the "disease" that is conveyed and generated in the second party from the first. As "*dis-ease*" is *not ease*, then every abnormal function has been caught—disease is *dis-ease* regardless of type.

"Contagious"—These words have been used in very diverse senses; but in general, contagious disease ("disease") *has been considered* as one which is caught from another by contact, by the breath, by bodily effluvia, etc., while an infectious disease supposes some entirely different cause *acting by a hidden influence*, like the miasma of prison ships, of marshes, etc., affecting the system with disease. This distinction though not universally admitted by medical men, as to the literal meaning of the words, certainly applies to them in their figurative use. Thus we speak of the contagious *influence* of evil associates; the contagion of example, the contagion of fear, etc., when we refer to transmission by proximity or contact. On the other hand, we speak of infection by bad principles, etc., *when we consider anything as diffused abroad by some hidden influence.*"

It does not take long to step into the temples built upon superstitions and myths. We are upon first investigations, thrust into the hands of "hidden" influence that abound on all sides and to this unknown quantity our bodies are to be playthings. We are to be wafted through all the pleasures of fevers and finally landing, through the chariot of therapeutics, in heaven: What peaceful, absolute and unbiased confidence we must have in this "hidden" bliss to stand such a journey!

We next refer to *The Illustrated Dictionary of Medicine* by Gould, in which he says "*Contagion*—The process by which a *specific disease* ('*dis-ease*') is communicated between persons, either by direct contact or by means of an *intermediate agent*. Contagious diseases are communicable or transmissible by contagion, or by a specific agency, which once present *may multiply and renew itself indefinitely* and which always gives rise to the same disease." *Dwell upon one feature.* After all has been said and done and written about "Contagious and Infectious

Diseases" we are yet in mystery as to what "the process" is. I would like to see a chain of reasoning, started from some practical working basis and carried through to completion, clearly depicting each and every stage by which the "contagious" or "infectious" materials would induce the "specific diseases" that we have been told much about, the *cause* of which "may multiply and renew itself indefinitely."

Webster is a literal standard and *Gould* a Medical authority. So far, neither has given a scientific working basis for the proving of that "process," the lack of which leaves every question unanswered.

Dunglison says of "*Contagion*": Transmission of a disease from one person to another by direct or indirect contact. Also *at one time* applied to *action* of miasmata arising from dead animal or vegetable matter, bogs, fens, etc. Contagious diseases are produced either by a virus, capable of causing them by inoculation, as in small pox, or by miasmata proceeding from a sick individual, as in plague, etc." The theory of "Miasmata" had its day "*at one time*" but is now going the way of all unreasonable fashions—to the rear. The name "Contagion" is applied "*to action*" that the "Miasmata" has. This is the first time that I ever knew an "hidden influence" had "*action*" until it came in contact with something which resisted it. He probably meant to convey the idea that when it came in "contact" with man, that man resisted it with forces and this responsive "action," produced by the intelligence of man, he places to the "inherent" credit of the gas, or poison. This is the trick of "Now you have it and now you haven't." Man is to repel something that remains "hidden." Fighting echoes. Without this explanation we would not know just what this "action" was, where it came from, how it was produced, and step by step, we are still begging for a basis.

"Infection—*Process* by which disease is communicated to an individual by diseased germs from the external atmosphere. "Germs can be conveyed from one person to another, for this is a "process" of Innate Intelligence, her mediums are the air, food, water and other materials such as induce transmission through these three. The "process" of conveyance of "diseased germs" is not what we are given to understand is going on, it is the process by which disease is communicated."

Through "disease germs." Dis-ease is a *something* which is not at ease and that "*not ease*" is confined to one body. How that "process" of uneasiness can be transported from one body to another, by germs is the embarrassment to be faced. Thus the guilt of the transportation of such herculean, mammoth, gigantic diseases are proposed to be laid at the feet of these insignificant microbes.

The Dictionary of Medicine by Quain, says, "Contagion is applied, in pathology, to the property and process by which, in certain sorts of diseases, the affected body or part causes a disease like its own to arise in other bodies or other parts; and the Latin word *contagium* is conveniently used to denote in such cases the specific material, shown or presumed, in which the infective power ultimately resides. The property of contagiousness belongs to a very large number of the diseases which affect the human body. The rationale of the word contagion as now used, is that the property is understood to attach itself essentially to a material contact; not necessarily that, when infection is spread from individual to individual, the contact of the individuals must have been immediate, but that in all cases there must have been such passage of material from the one to the other as was in itself at least a mediate contact between them." Quain again throws us on to the "process," even going so far as to "cause" a like disease in others. It is material whether "shown or presumed." He tells plainly that if they cannot find the microbe they will and do "presume" that he is there and if they can't find him, then he "*must have been*." Upon "presumption" the M. D's. would be free to "presume" anything and it would still be correct. That word "ultimately" leads us to know that he has battled this opposition. In therapeutics it is not necessary to prove your theory. Say "there must have been"; have the laws to defend you, right, wrong or indifferent, and you can and will force the public acceptance of such mythical opinions.

He further states that "The various specific matters which effect contagion in the living body, the respective contagia of the given diseases, seem all to have in common this one characteristic; that in appropriate media, among which must evidently be counted any living bodily texture or fluid which they can infect, they show themselves capable of *self multiplication*; and it is in virtue

of this property that although at the moment of their entering the body they in general do not attract notice, either as objects of sense or of bodily change, they gradually get to be recognizable in both of these respects." I call Dr. Quain's attention to the tuberculosis bacilli, which are examined for in many cases of well defined, characteristic tuberculosis and are *not* found. The disease which they are supposed to cause, is so marked that there can be no question of its identity, but the cause producer(?) remains so secreted, sometimes unto death, that he cannot be found.

He further continues: "*Now the faculty of self multiplication is eminently one of the characters which we call vital; and when it is said that all contagia are self-multiplying things, this is at least very strongly to suggest that perhaps all contagia are things endowed with life.*"

"In order to give any general consideration of the question thus suggested, contagia may conveniently, even if but provisionally, be distinguished as of two main classes, differing *or at present seeming to differ*, from each other in the mode of action on the organisms which they affect; one class, namely that of parasites; and the other class that of the true or Metabolic Contagia. On this separation, *so far as present knowledge seems to justify it*, the assumed grounds are that each true contagium, in proportion as it multiplies in the body, transforms, in a way which is specific in itself."

Dr. Quain is confused to know why these scavengers "self-multiply." Is not this the law of self-preservation? Is it not the expression of that universal law of self-adaptation of all things alive? Is not man in the same category? Is it unreasonable that once these fellows have found rare "pickings," they are going to increase in quantity? Is it not an equivalent to the law of cause and effect that as refuse increases so does the number of gleaners? Are you to blame garbage removers for the cause of the presence of the offal or for its creation? Suppose germs *do* "self-multiply," is not that all the more evident fact that waste matter, in increasing quantities, is there and that there is a *direct* cause somewhere for it? Why say "So far as present knowledge seems to justify it" when he could look to anything that breeds and find a duplicate proven example? Must you have "assumed grounds" for such *simple* subjects?

If he would tell us *what* is transformed, from *what to what* and *what does it*, then we would be in a shape to agree or disagree more intelligently. But he hints at some "hidden influence" and leaves us groping for it with him.

This book spends some nineteen columns upon the subject of contagion and infection. Having studied it carefully we find that the basis of contagion is briefly that a certain microbe "infects" a certain body (whatever the "process" is we have not as yet learned) and then by a "process" of "self-multiplication" they increase in such proportions that they kill the tissues that they are in contact with, locally or generally, and a specific disease exists according to whether they tear, pull, strain or stretch the tissues. For instance, if they cut it loose in the abdominal region, then that is typhoid; the same process in the nose would be simple fever of the head, etc. If they do any of the above and in addition parboil the vivisected portions and spit them out then that is tuberculosis, etc. This is but an attempt to present the only definite hypothesis that I can conceive to explain what this "process" is. As they do not say, I must offer my own explanation.

These little fellows are there and because they are there is sufficient circumstantial evidence on which to "assume" that, in as much as they have no other known reason for being there, they are a cause producer of that disease with which the one in whom they dwell is affected. This is justifiable "as far as present knowledge seems to justify it."

Everything breeds after its own kind; therefore the product is just what these men have the legal authority to "assume" they shall be. The assumptions along this line of illogical Educated foolishness could be spread indefinitely.

I wish to give medical men *much* credit for proving that the microbe is there; that they are built differently to accommodate each kind of scavenger matter; *but those are things that we daily observe without microscopes*, on any farm, in any city or home. It does not require *much* education nor a better optical instrument than the eye to know that. Look back thirty or forty years; there was no questioning then that horses live a different life than cows, give a different product; the chemical relations of secretions and excretions differed. Man

does not dispute that he lives a life apart from that of the ape; that the cat was not a dog and did not live upon exactly the same things. Birds did not act like animals nor fishes like birds. This was a fact that no one disputed. Did the microbe exist? Surely, then and today. Did *he* not produce the same disease fifty years ago that he does now? *Suppose he* did, is this not another phase of their careless unobservance in not finding *the* cause of disease earlier? If they know it *now*, what about people then that did not have the application of this knowledge? Did they not get along as well, or even better, than now? Does not *Dunghlison's* "at one time" show a changing for something else? Surely the microbe is not a recent production of God, coined to keep the medical men busy chasing phantoms. Was not the flea mentioned in the Bible, therefore he must have had smaller than himself to live upon—the flea is a germ. What was done to kill these disease producing germs when he was unknown? What treatments were given to diseases then that modern medicine has improved upon? Are *more* lives being saved now than then?

Is not typhoid fever the product of a specific germ? So says our "assumed" thinkers. Yet what does modern specific medicine do with it? Leaves it entirely to the nurse with a little medicine now and then so that the physician has reason for a monthly statement.

Scientific knowledge, based upon physics, gets into unreasonable grounds. Most any phase can be "assumed" when it loses its basic elementary origin. Matter, to the physicist, is as so much clock work that could not help doing things. Intelligence, that he cannot see, does not exist, although I find, in every division of physics; they revert to something "vital"; it is the study of this they lack. It is their union that Chiropractic has and teaches; it is this consolidation that makes Chiropractic a *practical* philosophy.

That you may enjoy the facts that I shall present with me this evening, I have engaged a tally-ho and we will make an imaginary trip through the city and into the country to observe social relations and economics.

We have not gone far when someone calls our attention to a flock of crows and "how peculiarly they are acting." They are circling in the air. Someone asks "Why are they there?" Another, who is practical in thought and action, says, "There is a sheep or a dog lying there.

Those crows have been, are going to, or will eat it." Although satisfied in thought that that is reasonable, we wish to *know facts*, therefore investigate. True, there was a *dead* sheep in early stages of decomposition. The crows descend when we come but remain in the vicinity and as soon as we leave they descend and cover the animal. Do crows hover around live beeves? If so, then Iowa and Illinois skies would be veritably black for they are two of the greatest dairy states.

After traveling a short distance further we come to a stagnant pond. The water is green and slimy, vile and filthy. One dip of a net shows it to be full of wrigglers, tadpoles and many kinds of animals which you or I had never seen before. You investigate and realize that these creatures are here because there is plenty for them to live upon; they thrive here on account of the excess of scavenger matter. You are further told that in China, the home of the goldfish, that the finest are found in natural muddy ponds where Nature changes the water through evaporation and rainfall; that she is the only cleaner; where earth, with its dirt and sediments are; where water is allowed to stand until a stench arises from it. Fish grow larger, faster, and of better quality in the same time than, in "pure water" such as would be found in cement or glass aquaria where running water is provided. Fish breeders put plants in the water so that decaying substance can be eaten by the fish. This green vegetation is what they thrive upon; *it is food to them*. Allow the water in your fish globe to stand until the glass is covered with green infusoria and your fish will enjoy eating it. That growth is composed of spores and microbes. Men would not think of drinking water from *that* pond but fish reproduce their young there. The water may even to us smell rank, yet there is where you will find the finest goldfish in point of strength, size and quality. Man has the idea that he must poison the water to kill microbes before it is fit for him to drink.

Suppose the filthy, stagnant pond is connected with the water of the river. Place the wrigglers in the river and they go back to the happy hunting grounds. They find nothing to live upon or eat in the clean water. They are out of their element. They could not propagate their kind in fresh water.

We go a little further and view a natural spring. The water comes from the earth. Certainly that water has no

small animalculæ. You look and see nothing, but our professor, with his microscope, takes a drop; it is found to be *full* of them. Wrigglers of all sizes, shapes, characters and indescribable talons, fangs, etc., the character of which is different than in the stagnant pool.

Our tally-ho drives another mile and some one's curious eye sees something and then he says, "See the buzzards," and another useful thinker says "I wonder if they are going to light on something?" We go over and there is a beef that some medical officer has said had tuberculosis, therefore killed it, allowing it to rot upon the surface of the ground. Buzzards are considering that a feast. It is good enough for them; they will eat it as long as it lasts. If that meat were damaging to us, it certainly would be to them. If the disease were contagious, do you think the sharp and discriminating "instinct" of the buzzard could be caught thus napping day after day? Why does he not become "infected" with disease? What is wrong with his *intuition* that it does not prompt those birds to leave such damaging matter alone? That cow might have had tuberculosis but what cares the buzzard!

We go further and one of the young ladies says: "Is it not too bad that pretty cat died?" A male student, knowing the results of practical reasoning, turns the creature over and finds that it is filled with maggots. We find maggots innumerable in the dead cat and none in the live one. Put some on the *live* cat. How long will they stay? Those animals have an intelligence and thereby know that that tissue is alive and crawl off and leave it alone. They were hunting for dead matter. Suppose we grant that maggots are alive on live cats, how long would your family permit them to be pets in your homes?

You go further, turn over a mouse and find correspondingly smaller animalculæ that are there for the purpose of eating up that decayed matter. Go anywhere there is refuse, even to the corner of the farm that we have just arrived at and remember, the moment the stalk has reached its maturity it begins to degenerate whether shocked or not; it returns to its original element, and from that moment it is refuse matter, hence scavengers are bound to be there in quantities.

Let us for a moment revert to the city. We stop in front of a meat market at which the meat wagons of the

Chicago packing establishments stop. The drivers and assistants wear jackets, white caps and white trousers. The wagon is covered with a white sheet which prevents the dust from settling upon the meat. In unloading the meat we find that each side of the beef or other parcel is sewed into a burlap sack. Under this is a heavy wrapping paper and under this is an oiled paper. The wagon is unloaded. The scales are washed; a clean white wrapping paper is laid on the scales. The meat market proprietor who unwraps the meat even has a white gown and cap; his hands have white cloths so that they need not touch the meat. After checking, it is hung on hooks at the edge of the sidewalk curbing. The first wind will undo all that he, with dozens of others, has tried to prevent. The first whiff of a breeze will cover that surface with tuberculosis bacilli and typhoid germs that will fly from the sputum in the gutters. That which legislatures have tried to prevent—the spreading of germs through infected meat—is utterly disregarded, for in *one hour* (or less) that meat is covered with the germs from manure of birds, dogs and horses, spread out over the cities. The longer it stands, undelivered, the more numerous are the germs.

It is one of the wonders of everyday life how long the lower form of creatures retain their vitality under certain conditions. Microbes of various sorts, that seem dependent on moisture for existence, have been dried half a score of times, put away and kept dry for a long period, and have, under favorable conditions, revived, apparently none the worse for their hibernation. They have been heated to 150 degree Fahrenheit, then kept in a vacuum for a month. Notwithstanding all this, they revived upon being placed in a warm moist atmosphere. Even snails may be deprived of oxygen, water, food, and heat, awakening when conditions are favorable. How long they will live has not been decided, but according to experiment they will survive for many hours.

Supposing the meat was kept inside, does that mean that the doors must be or are kept closed in summer? When the doors open, does not the *dust* fly in? When that shop is swept in the morning, look at the quantity of dirt that is gathered and it is alive with animalculæ. *Is it possible* to keep germs off of our daily food, whether the city councils make laws compelling them to keep foods inside or not? Suppose meat and other edibles must be

delivered in covered wagons. Does that prevent germs getting on them when carrying to and from? *Think.*

You say, perhaps my illustrations are far fetched. I think you will admit though, without a question or doubt, that because there are crows that there is an argument *that the crows did not kill the sheep* but because it *was* dead that was the reason they were there.

You will further admit it was because there *was* so much decayed matter in the stagnant cesspool that these pollywogs, hair worms, etc., could live upon, that they were there and in such unlimited quantities.

We investigated the *pure* spring water and found it had microscopical inhabitants. All things are alive with some form of life expression. It is this condition against which man now begins a systematic fight. The advertisements of remedial springs state the mineral ingredients but they dare not advertise the *animal* contents for if they did, fear would enter as good judgment left and the spring would go begging for drinkers, bathers, and soakers. Germs were there because the beef *was* dead, in the capacity of scavengers. You would not rush to the aid of science by arguing that the maggots killed the cat. They did not show up until its life was extinct. The same argument would hold good with the rat.

Let us track our land researches and visit the lakes. The sea gulls are protected by law because of their adaptative faculties in removing all superficial floating scavenger matter. The oceans have their flying scavengers. Regardless of where you observe you will notice that it is a universal law. It has been remarked what a wonderful sight seagulls and crows are. As high as they fly they will observe small objects and know whether they are dead or not and pounce on them very rapidly. It is not uncommon to see hundreds of birds following large fishing tugs waiting to grasp the refuse that is thrown from them. Will you offer the therapeutical line of reasoning that the *dead* fish attract the birds or that the birds attracted the dead fish, or that somewhere between the two was a bond of mutual "contact" the "process" of which you did not know as it was "caused" by "some hidden influence"? Where does the contagion come in? Or were the birds the "disease" that the entrails had "caused"? Which is which? Ridiculous! I agree, but it is as logical as the therapeutical assumptions that are laid down for us.

You could not get the lake perch to follow the Mississippi scavenger boat. It takes the carp and buffalo to consume that kind of refuse matter. The characteristic offal cleaners of the lake could not live in the rivers, nor could the ocean inhabitants live in the lakes; each has a place unto itself and depends upon certain quantities and kinds of matter for his livelihood. Are you going to defend the ridiculous statement that because we find crows flying around sheep that that is why the condition of *death* is contagious? Sheep are dead and scavengers are present. The "process" that brought them together was death. Is *death* contagious or infectious? It would be a hard matter for these crows to enter the living sheep and pull and tear at his vitals until he died to gain freedom from them. Are the sheep contagious to crows or vice versa? If so *why* have we not found the two together more often, or in the next field where all are alive? It is necessary to get death and the scavenger follows. Dead matter is what will induce the gleaner to appear. They will not hover over *live* sheep; that does not interest them.

Is the pond contagious to the wigglers or vice versa? Did *death* induce the animalculæ to begin a habitation therein to restore coördination with that universal law of self preservation? Does not *death* induce life? Is not life dependent upon dead matter, and vice versa? Are you to admit that maggots were contagious to the cat or the cat became an infectious magnet that drew these maggots? If it is a center of attraction now, why was it not so during partial life? You answer that it was, yet to a form of scavengers known as fleas. Death took place and *then* maggots are ready for work.

Under hair of cattle, dogs, cats, and in the wool of sheep, will be found burrowing insects of many breeds and families. In the meat of hogs are the well known trichinæ. On dogs and cats are fleas. Many of these are so small that the microscope is necessary to find them. The chicken has lice and even down to man we find that he has the pest known as the bed bug which tortures some people and never condescends to look upon others. Particularly do such insectivora bother those who are dirty or have decomposed matter upon the surfaces of the skin due to disease. Some people are scratching all the time. Why? Because they have little animalculæ that are burrowing under the dead skin scales

hunting for further food. In any form of skin disease, microbes are found. In dandruff it is not uncommon to have a characteristic scalp gleaner. He is also "assumed" to be the cause of that disease. Which came first and which followed as a consequence?

Although the following article is satirical and ironical yet between the lines are many facts which substantiate the position that this lecture has tried to bring forth.

MY DIET OF THOUSANDS OF GERMS A DAY.

BY EDWARD B. LENT.

I had always supposed that germs were enemies which should be avoided. I was very much surprised, therefore, when my friend Boggs came to me one day in a high state of enthusiasm with news to the contrary.

"Big thing in preventive medicine," said Boggs. "Tremendous big thing. Lactic-acid germs that kill other germs and in that way cure everything. They're now breeding the Bulgarian variety in Paris. Great things: a fellow takes them in sour milk and they prevent him from being eaten by the old-age germ and every other kind. They make a regular business of killing the other fellows. I'm going in for it. Better come along."

They were not for me. From sorry experience I regarded Boggs as my Bureau of Misinformation. Moreover, I knew that his phrase, "preventive medicine" must have been taken bodily from some article he had been reading, because it sounded well and not because he had gathered its deeper meaning. As I understood it, that is the sort of medicine that is no medicine at all, but a set of measures designed to prevent you from taking medicine. It stands to reason that it will never get beyond the ethical stage of talk until the doctors and druggists are ready to quit business, for they are the only ones who are pushing it. Now there is no such nonsense in dentistry. The dentists are doing everything they can to popularize old-fashioned molasses taffy; the best thing known to pull out fillings.

I was quite well settled in my purpose to avoid Boggs and his crazy theories when along came a stitch in time, and if that stitch happens to be in the side it will easily

spoil nine resolutions of any sort. So I sat right down and ordered a full outfit of those germs from Paris, sending to the address of the breeders given to me by Boggs.

After a while my Parisian germs came, but they were held up in the New York custom-house for several weeks while the little matter of the tariff was being adjusted. They were finally admitted free of duty, as it was found that they were good workers, and neither paupers, criminals nor works of art. I think it was this official delay that weakened the vitality of the poor things, so that they would not proceed with satisfactory enthusiasm to coagulate my boiled milk by their delightful system of lightning-like marriages. Had the habits of these particular Parisians been known to be in such perfect line with our public policy I might have received them in ample time to make a goodly supply of the sour fluid that is sold to the centenarians of Bulgaria for a cent a pint. I gave those germs every opportunity to feed and coagulate, but they stubbornly resisted. It was all as disappointing to me as the experience I had with goldfish when I kept the aquarium clean with brown soap. All my fish swam on their backs. These fish, as nearly as I could tell, were doing the same thing.

Things drifted along, and pretty soon I heard of some lactic-acid germs in Georgia that were said to be extra-strong wigglers and good mixers. They were reported to be American-bred from Oriental stock, originally extracted from the choicest-scented fungus found in the swamps of Turkey in Asia. I liked the sound of their pedigree. It had a rich, genealogical toadstool flavor. So I ordered some, and one day they arrived in compressed cakes, a trifle smaller and dryer than the yeast germs that are packed in tinfoil packages. Full directions were given for turning them into a healthful beverage with cow's milk. I forget just how it was done, but at the end of three days the germ-pickled milk was to be safe to drink.

I opened one of the half-filled jars on the morning of the third day. Whew! And to get the right notion it is necessary to repeat "Whew!" two or three times with features concentrating toward the nose.

The cloud of gas exploding from the cheesy yellow mass gave one the idea that there were brimstone and boiled cabbage generating in the jar. So as quickly as I

could I sent the fuming pot across the street to my neighbor's hens. Perhaps it would make them lay miraculously and in that quiet way I would repay many kindnesses he had shown to me. Of course I would not say anything to him about it.

Three days later my neighbor came over to call, and I will politely draw the curtain over what he said about his hens!

As soon as it is in the air that you are out for germs it is amazing how soon they will come to you. It wasn't long before I ran across just what I was looking for: it was a new outfit of lactic-acid germs, also said to be descended from choice Oriental stock. This appeared on the scene bright and lively in a bottle of fermented milk from New York. Now, there are several kinds of fermented milk, it seems. They fall easily into two general classes—those that are made with yeast and open with a pop, and those that are bred from fungus and are not poppers. The poppers are not good for the purpose, because they are gassy and contain few of the heavy-weight lactic-acid germs; in fact, none that can class in with the pugilists from the Orient. I gathered this from the man who brought the bottled non-popping specimens to me. He seemed to think the Orientals in his bottle were as good as any, but I knew better. I had read in the printed matter that came from Paris with my half-dead germs that the Bulgarian could swallow four of the Orientals at a five o'clock tea and not feel that he had taken more than a lettuce sandwich. The Bulgarian germ was the only one that could throw all comers, and he was the only one you could catch and become chronically sour and preserved to live as did Abraham and those before him. At the same time the Oriental-American germs were as well spoken of in their prospectus, and they were the only ones I could catch alive, and so I began to drink three pints of them a day.

I was paying sixty cents a day for three pints of my germs, and was glad to do it in view of the prospects ahead: long life and no more troubles of any kind. When the ice gave out on the train they occasionally arrived a bit tired, but on the whole they were as satisfactory as the buttermilk the milkman would have brought in equal quantity for twelve cents. But on the theory that we expect to pay more for Oriental rugs than we do for rag carpet I was satisfied. Then I got to thinking: How

could I prove that I was going to live to be as old as Methuselah, drinking these germs? I would not know if I were getting my money's worth for over six hundred years. That four dollars and twenty cents a week looked big in the face of the fact that there was no guarantee that the statements of the prospectus would be carried out.

I thought I was cutting my germs down to a pint a day, when I got a bit of information from a neighbor who lives on the next block. Before going to the Far East or the Near West for anything, always inquire among the neighbors. The chances are they have it in the attic.

It seems that my neighbor had taken the germs to do him good in a hospital, and his trained nurse put him in possession of a hospital secret that saved him much money when he went home to absorb more sour milk. I put the secret to work in my kitchen, and thereafter bought for ten cents a week, plus the milk bill, what I had been paying four dollars and twenty cents for. I wish some one would write a book giving away all the hospital secrets there are.

This secret was as follows: You buy a ten-cent bottle of fermented milk. Use that to pickle two quarts of cow's milk. Put those two quarts away for "seed." Make up the rest of your milk for the week from these "seed" bottles. It worked splendidly, and the milk became so cheap that I took three quarts a day right along for over three months, determined to ferret out the rheumatic germ from its distributing poisons. My opinion is, although I could not prove it before a medical society, that lactic-acid germs are the natural diet of the rheumatic germ, and the more of them you give him the longer he lives. My candid opinion is that the rheumatic germ is of the same mountaineer temperament as the Bulgarian, and that sour milk three times a day is exactly what he needs to get him under the wire at eternity. However, I do not say I'm right.

While I was waiting to note the effects of the germs on my rheumatism I began to get tremendously interested in the germs themselves. I couldn't see them with the naked eye, so I borrowed a large microscope from a man who makes a business of looking at germs the same as astronomers look at stars, only down, not up. By studying the habits of these creatures at close range I could see the good they were doing. I learned that the

lactic-acid germ was like some folks in society: he moves in you as the leader of the most exclusive cotillon. He stands aloof and chills to death all lesser germs that happen to trail in with an alkaline retinue. I could see him doing it and I thought I felt him at it. Those he can't chill he turns the atomizer of his hauteur upon and fairly freezes them with his acid atmosphere. They then present dissolving views of their fishy steering-gear in the dim middle distance, while he remains, clucking a refined laugh. He's a perfect killer—hence his social success.

As nearly as I could make out with the help of my adding machine two lactic-acid germs that have taken out a license and marry, say, at high noon, have 2,964,847,032 descendants by twenty minutes past twelve. The number of relations they have when the one o'clock whistle blows is greater than the sands of the sea. I have the Government data on the sand count, but shall not give them here.

I found it extremely interesting and scientific, not to say poetic, to pursue these studies, and I found myself quite in accord with the German investigators who have taken a careful near-sighted interest in this form of progressive microbe. I found that when the original pair of germs got to feeling a little old, about forty minutes after their marriage, they would set out to visit the world. But, running as fast as they could to the most distant part of my milk bottle, they would encounter grandchildren all along the route and at the terminal. Now we mortals, when we get to fifty and can say that we have two dozen children, are given to boasting and medal-seeking. But where will you find a man and woman whose grandchildren can reach Paris before they can, even going by fastest steamship on their wedding tour?

As I found the lactic-acid germ swimming in his native pool of lacteal fluid he appeared like a plump, headless mermaid with a crooked pollywog tail, if such a mermaid be examined at a distance of two hundred feet through the big end of an opera-glass. I followed the directions of scientists in looking for him. It is necessary to seek his shadow while he is in full eclipse with an electric light shining up through the microscope, since he is pure white and as hard to find as a polar bear hunched up on an Arctic snowbank. So one must be sure to see him in the light of his shadow.

The more I investigated the fellow the more I reasoned he ought to be good for something. As to whether he would do me good I could not tell until I became permanently stocked with him, as the Fish Commission stocks a trout stream. When you reach that condition you are said to be safe. You go on and on, avoiding the sign of old age and all other troubles, for what is trouble of any sort but the onward creeping of old age? Pretty soon, for time is only relative, in one hundred and fifty years you still find yourself young and happy, making plans to take a fishing trip two hundred years hence. You do not die until you have an instinct for death. In Bulgaria, for instance, where the sour milk is taken daily by all the inhabitants, centenarians are as common as are dreams of home among women who live in hotels. For untold centuries those Bulgarian mountaineers have been inoculating their systems with these living antidotes, and so they pass the hundred-and-fifty-year mark as spry as goat fleas, which Baedeker says have to be twenty-eight per cent spryer than mountain goats to hang on.

I became fully convinced that men die in those countries only by accident. Then, all of a sudden, I ran across some figures in an article written by a mining engineer who had gone to Bulgaria to look into other matters. He dropped a line or two that showed me that some errors had crept into what I had been reading.

I was also discouraged when I read of Far Eastern hordes living on meat and kephir—germ-fermented milk which they allow to go on and on in its wild career of fermentation in the bottle until it throws off its high spirits in the form of alcohol. So I stopped my daily diet of germs.

Still, home-soured milk—not spoiled in market—is a good thing, now and then, and buttermilk, I think, fills the bill quite as well as any other kind. If germs are needed a thunderstorm breeds a very good variety in any milk that is allowed to stand long enough before the storm is used for the purpose. Where I live thunderstorms are as cheap as anything I can buy at the drug store.

To any one who tries these germs I would give a word of warning: Never put salt on the tails of these mermaids or let them get warm. It has a way of turning them into curds and whey such as Miss Muffet ate on her tuffet that day of sad memory when the spider sat down beside her.

But if you are like me, and are fond of curds and whey and don't mind spiders, be sure to take in this side trip. A little old red pincushion is what I use for a tuffet.—*The Ladies' Home Journal*, August, 1908.

We are told that flies are the cause of disease and to verify that we see the following report;

New York, March 20, 1908.—That the woman who wishes to prevent typhoid fever and various infantile diseases in her family will do well to make a large investment in window and door screens for the coming summer was one of the lessons given women at the meeting of the food investigation committee of the Consumers' league. "Flies are among the most dangerous of disease conveyers," Dr. John B. Huber told the audience, and one fly which was examined was *carrying on its legs 100,000 disease bacteria and making straight for a bottle of milk.*

"That was the testimony of Dr. Jackson, the expert. Flies spend their days gathering up germs and get into houses at night to distribute infection in food," Dr. Huber added.—*Chicago Daily Socialist*, Friday, March 20.

How old are flies? Screens are made to keep flies in the home. As no one is exempt from daily being bitten, we reason that 1908 will see every father, mother and child down with some form of "typhoid fever and various infantile diseases."

Notwithstanding the fact that we were told that flies would end our existence unless we keep these pesking fellows out of our homes this past summer, and that all of the fools are not yet dead, we now receive this following "warning." I presume that when Xmas arrives and we are still alive another bulletin of worse dimensions will be posted up for "cranks" to laugh at.

"Keep On Screens Until Snow Flies.

"Keep your screens up until the snow flies and the flies die is the latest slogan taken up by the state board of health and the warning is being extensively advertised, especially in all cities. Because the pesky flies' feet are laden with germs the common insect is looked upon as being more dangerous than at any other time of the year. The fall fly, grown large and fat during the summer months, which he spent in the swamps, is lying at the door awaiting an opportunity to get into the warm house.

His feet have become saturated with germs and he is the terror of mankind. If the opportunity presents itself or if the screen comes down, into the home he goes shaking off the typhoid producing germs. No place is too good for him and the cleaner the better, so beware in the warning of the health bureau."—*Davenport Democrat*, October 22, 1908.

Flies are an insect and yet flies are dangerous. If they, in their smallness are dangerous how about the large birds, such as sparrows? For an answer I refer you to *The Ladies' Home Journal* for April for an article entitled "*How the American People Might Starve to Death*," by C. William Beebe, Curator of Ornithology of the New York Zoölogical Society.

"Suppose the thirteen thousand kinds of birds living on the earth today were suddenly wiped out of existence! What would that fact mean to you?

"The first thing the farmer would notice would be the thousands and tens of thousands of caterpillars and maggots which find food in abundance and which know no enemy in life. These insects grow quickly to maturity, and, in turn, scatter their untold millions of eggs.

"With the first warmth of the following spring the insect plague would break out anew. The seed grain would be poor and wormy. From the plowed fields, choked with weeds which crowd every furrow, new terrors would arise; mice would overrun the earth, the grain would be leveled, and when the crop was gone they would kill and eat one another. Every well of water would be defiled, every stream would be polluted with their dead bodies. Nature would strive to regain the balance, wasps might slay hosts of insects, weasels and minks hunt their prey in broad daylight. But the quick snapping of beaks, the sharp eyes of the feathered beings of the air, would find no substitute. In just how many years the end would come no man may say; but come it surely would, and quickly.

"With every sprig of vegetation devoured by caterpillars, worms and grubs our domestic flocks and herds would perish miserably. There would be no milk, no eggs, no beef, no meats of any kind. *Finally Mother Earth would bow her head in helplessness, and mankind would perish from starvation*, or, for a time, eke out existence on a diet of fish.

"Far from being mere accessories to our lives, providing us with sport or music, *birds are vitally concerned with our very existence*, and, as the millions of human beings gradually spread more thickly over the earth, the habits of life of the birds must ever become of greater and greater importance.

"If, for example, even for a single season, anything should go wrong with ~~the~~ instinct which prompts birds to take their marvelous migratory journeys twice a year, *the result would be such a sudden and widespread disaster to crops and health as would stagger mankind. Little indeed, do we realize the marvelous part that the birds play in the scheme of things—how it is vitally necessary that they shall migrate each season. Birds are a very practical part of our lives, and as such should we not know them better than we do?"*

How soon will man find that birds are scattering germs from north to south and south to north and when flies are found *not* to be the cause producers then he will pounce upon the birds, literally killing them out of the air. How soon will the therapeutical scientist begin a series of education training methods to try and make Innate Intelligence know that she ought to attend a four year course in medical training to know what she ought to do.

As regards the study of our bodies, we *must* follow along common sense lines. We must not become so scientific that we lose good comparative judgment. These illustrations are based upon facts which the ordinary eye can observe and the common mind can reason. Let us see the same ideas as regards our physical; bring the illustrations home. We will go even further and show that wherever there is death, whether the amount of tissue be in part or complete, large or small, one organ or viscus, or many, there will also be scavengers.

There are individuals who don't know what it is to clean the finger nails. Secure some of that dirt, put it under the microscope and what is seen? A peculiar kind of bug. Did the insect bring the dirt or did it exist first and the former come as a secondary consideration? Is the bug "contagious" to the dirt or the dirt "contagious" to the bug? While reasoning along these lines bear in mind there is a "process" of some abnormal relationship that we have not learned about. The more dirt the more the "process," hence the more the scav-

enger. It is the "self-multiplication" that worries our medical brethren. Where the "disease" has come in and with what "ease" the germs and scavengers, of any form, get to work, is really marvelous. They go at it with such *absolute confidence* that they know *their business*. They do not "assume" "assumptions" or think about it and offer as an excuse the idea that they are "acting by a hidden influence," "so far as present knowledge seems to justify it." With what "dis-ease" the physician warns you not to spread the "disease" by diffusing those germs, yet with what "ease" *he* is so careless.

Suppose, for argument's sake, we say the bug was there, that *he* attracted the dirt to him just to eat it later on and give medical men something to study, think and sweat over. That would be just as logical as to argue that the housewife brings dust and other rubbish into the home just to have the pleasure of sweeping it out and finds that she has an elephant on her hands and can't do it.

We are told that if the teeth are not cleaned they will decay. Much is the filth that remains between the teeth and they are perfect. Many is the individual that scrubs three or more times a day and *has* decayed teeth throughout the mouth. If there be no pressures upon nerves, then teeth will remain perfect with or without the dirt. Take the scrapings off the teeth of a person who don't know the use of a tooth brush, put that under the microscope. There are microbes that are peculiarly different from anything else. He has perhaps six fangs and three or four snouts more than his finger nail companion. Make another step to the body having consumption of the lungs. There is no question but tubercular bacilli are found. Find them as you will, are you now going to maintain, just because you step inside of the body, contrary to your good judgment of conditions found externally, that this microbe has a friendship for live, healthy tissue, when we prove that he had no affinity for it upon the outside? That he entered because of the pink, lively, healthy action that exists or would he not do the same here as any other scavenger would anywhere, go to it because there was matter to be eaten? *Where is the "contagiousness" between the microbe and the offal of one animal to another, or one person to another, in direct or indirect contact? Where is the contact? Where is the*

connection between death of one and the live scavenger in the other? What is the "process" that must be "shown or presumed" that is "ultimately"—"now used?"

Disease or death exists. The product is refuse, the consequential life preservative is the germ. Death of matter brought him. Not necessary to "assume" such thoughts for they *are facts*. We have not touched upon the cause of *the disease*, we have been throwing some lights and shadows upon the disease matter and what *follows* its existence.

Every disease in which exists refuse has its own kind of gleaner. He is there for a purpose which is to benefit the body, to receive and save the accumulation of filthy matter throughout the body. If we are to allow it to collect in crevices and chinks we would soon have a mass which would choke its passages.

Are you to maintain, with the same spirit, that because you and I, representing health as we do, implant these little germs into our bodies it is going to *make* some abnormal condition? Unless you establish once, the right conditions in your body, they will not, cannot, multiply. Conditions must be favorable for multiplication. They must have food and food they cannot make. There must be some pre-existent conditions for these fellows to live upon.

An excrescence of your body is food for another. What you are eating was, at one time, an excrescence of a similar compilation of organs. You excrete, it returns to Mother Earth to make food for animals and you eat the animals. Animals excrete, the manure is spread for a fertilizer, and the products are food in vegetable or animal form. It is the constant question of excrescences becoming the food of others, and everything is continually in a process of being worked over again.

Every man, bird, animal or fish, every vegetable that grows is a scavenger to something else. We immediately conclude that there must be some original starting point in the study of this vital question—the study of life. We know scavengers consume abnormal products, therefore they must be endowed with life that is intellectual.

To conclude that species of germs discriminate between people, without justifiable cause, do or do not steal into one healthy body and indestructibly tear tissue without reason hardly reaches our elevation of thought in

the all greatness of the laws of creation; it does not reach the ideals that we see in every other walk of life. To argue that live matter eats live matter is impossible, for the moment it is killed it is dead, so that nothing living eats live matter but antipodally must eat the dead, even though just killed. Life is indestructible, but death (absence of life) becomes an all important factor to the student of pathology, but to the student of *biology*, *life* is his all important theme.

Absence of life is death and the microbe is the result. We have been studying results, not causes. To reach fundamental lead us to that which *makes the absence of life*.

During disease or after death Innate Intelligence sends forth these swarms of animalculæ for an express purpose, which is self-preservation. Does it not look like a wise providence, a wise move to advance these microbes for the purpose of trying to prolong a life? Are we to admit, from a theological standpoint, that you are capable of determining "That microbes were sent here for the purpose of destroying life?" Is the mind of feeble man capable of swaying the destinies of the world? Is it justifiable in the eyes of any law, divine or human, to murder to get the carcass for ulterior purposes? Are not contagiousness and infectiousness two ways of shuffling around the same subject? Is not one equivalent to the other? If there exists a difference of any logical value I have failed to find one authority that maintains one broad, well qualified statement that proves that they are opposites.

Are we not taught that the contagious *or* infectious germ is given sufficient intelligence to discriminate between the lung tissue and other structure and then begin a systematic wholesale slaughter for the purpose of getting a meal? Isn't that intelligence? Suppose he is there for *scavenger* purposes. Isn't that intellectual? Regardless of what he is there for or who put him there, he represents more than automatic work and therefore is worthy of attention *upon the ground of what intelligence* he represents.

It has been portrayed that contagiousness is catching *something* through direct contact and infection through indirect contact. Suppose a healthy person never went near a sick one; later on he gets sick. Was it through germs? If so, germs travel. If germs are the cause of

disease then it matters little whether you argue the bewildering thoughts of direct or indirect contact, *the underlying work and mischief would remain the same*. If that is the case, *why not say it and end haggling over terms?* Physicians will dilly-dally for days or weeks, waiting for symptoms to develop to list them accordingly, to ascertain whether it is an "infectious" or "contagious" disease, to reach a name to know what medicines to give, to try and save his life at that late day. *If germs are the cause and germs must be killed what matters it first, last, or all the time how the patient took them in?*

If the germ has the intelligence to get to a body he would have enough sense to go to somebody else if he wished. He is a traveler by birth, a nomad, therefore has legs and I presume even wings. I take it for granted that he breathes, therefore is capable of swimming, flying, or walking to get from place to place.

We have laid certain well defined and known facts before our observations on this trip, all for what purpose? To determine *whether scavengers cause the matter upon which they may be found*. I believe that our good horse sense, natural reasoning, brings us to the conclusion that the cause of the death *was something else* besides the scavengers.

Life is an absolute and unhindered connection between the mind of man residing within his brain, and every physical tissue cell of his body so that the powers of one can be communicated unceasingly to the other. Death is the absolute and complete disconnection between one and its mate. Disease is inharmony, slightly interfered transmission of intellectual mental currents from the place of manufacture, in the brain, to point of expression, tissue cells.

Knowing the fundamental place or origination of intellectual power that personifies as your life, then we comprehend the intermediate step, disease, and lastly the entire absence of life, which means death, the presence of the microbes proving it. Having established a fundamental of biology we are capable of seeing what condition of scavenger matter does exist when life is partially absent.

It is always at partial or complete death that the microbe is found. Never in the expression of health. *Health* (implying all that the word means) is never thor-

oughly personified. No one is *perfect* in the representation of life, therefore more or less decomposition is within us, hence scavengers are *always* present in greater or less quantities. I have consumptive germs in my lungs and stomach, for I enjoy three meals a day. I have germs digesting what I can't. They don't worry me. On the reverse I am pleased to know that I have a Creator that is good enough, in His judgment, to guide them to come there for it is for my good. The fact that every glassful of water has millions of wiggling bugs; that all raw food is covered with crawling fellows; that all cooked foods have the carcasses of germs and that you and I breathe them in countless quantities, seems to worry the physician. You know those things yet you can't fight them, but when a diseased condition is found and the physician tells you a certain germ is the mischief maker then you are up in arms to kill every germ wherever found.

We have been taught that such germs were catching. It is not necessary for you have them constantly with you. In every breath are tuberculosis bacilli, typhoid and small-pox germs. You take them in your foods. To "assume" that you must catch them is the height of folly. You have them now in droves, on the outside and inside of your body. If you are diseased, then they will grow and begin the placing of a colony—"self-multiplication."

The opinions expressed, in these books, lead us to believe that germs that are existing in one can and will multiply in another, through contact, to such an extent that that "action" which follows the "process" that is "shown or presumed" will "ultimately" through "acting by a hidden influence" do a *something* that carries the condition of "dis-ease," that did exist in somebody else, to you. You are already alive with them. *What more do you want?* Having already had them ever since you were born, does it not seem strange that everybody is not down with the same disease all the time? How is it possible that man ever lives to be an adult? He had the same germs with his first breath. Why did they not tear him to pieces when young and unresisting? Is it not foolishness upon the part of these insects to wait until man is large and strong to kill him with this "hidden process" of theirs?

Several years ago Dr. Rodemund, of Appleton, Wis., called upon several small-pox patients. He ate pus (that he took from those patients) upon bread; rubbed it on his hands, clothes, and beard and at 6 o'clock that evening attended the State Medical Association banquet in those clothes. He met the many M. Ds.; shook hands with them and was unusually affable. When called upon for a toast he told what he had done. He was mobbed, stoned out of town. He had a buggy, ready, expecting all that he got. Who was it stoned him? The doctors. Why? Not that *they* were afraid of the disease but because he was exposing one of their greatest revenue makers. He could easily prove there was nothing to it and that they did not want. None of these doctors, or the hundreds that they exposed while running through the streets and next day, "caught" it. There is no one tries to instill the dangerousness of one body contagiousness to another more than the regular M. D. If he can instill a fear into you that such and such germs are lurking in the air; if you breathe them you will "catch" typhoid; if you drink them it means the same; if you eat them you will surely be down and he tells you that the air, water and food all have them and what must you do? Practically starve for fear you may soon die, *for the doctor is powerless to help you when you are down*. Does the doctor take warning? He eats, drinks, and breathes with greater rapidity than you because he laughs at your simplicity. It would set one frantic trying to dodge them on all sides.

One wealthy citizen of New York has a hermetically sealed home. Air pumped through a sterilizing and purifying machine. His meats are microscopically examined at the butcher shop and if *one* germ is found it is refused. It is again examined upon entrance at his home. He pays for all meats at the exorbitant rate of \$5 per pound. It is especially examined on the hoof, killed and placed on his table the next day, meanwhile every process is carefully watched by men in his employ. All vegetables, dairy products and meats must be put up in sterilized packages before leaving the grocery store so that they will not catch the germs en route from the store to his home. He *never* leaves his home for fear he will breathe germs. His drinking water is sterilized and must come from a "pure water spring." Every time his servants enter or leave they take a bath in an outhouse; are fumigated and clothes must be changed

for fear they will bring into the home just two germs which will multiply and give him a disease. His walls are bare, no dust catchers, everything exceedingly plain, not even carpets or rugs on the floor, because he is told by physicians that they "are harbingers of microbes." One glimpse into the carpeted and orientally rugged houses of his physicians would show their indifference in practice in their own homes. Imagine the picture of this poor deluded fool living within a mansion that has no windows open summer or winter; he breathes *pure* air, drinks *pure* water, and eats *pure* foods. Every utensil used in the kitchen is sterilized outside and in before being used. Dishes are treated in the same manner. He keeps by his side his private physician, who examines every food before he eats it. It costs him \$500,000 a year to keep those "awful" germs out. With all of this, some good *must* come; he has indigestion caused by the "process" not "assumed" which is "ultimately" the result of so much acid disinfectants being doped over his vegetables. His physicians are now searching for the germ of indigestion. Some day we will be startled with headline newspaper reports that he is found. What about we creatures, and the physicians also, that are so unfortunate (?) as not to have so much money? We are thrust into the world to be eaten alive and are subject to every disease at the beck and call of these minute creatures.

The above is not far fetched. It is what you would be *compelled* to do providing you *positively did want to keep germs out*. Let us examine the every day case, the one where the physician is called and has the home quarantined because "the disease is catching." Although of a jolly disposition, watch the change when he approaches the home. He changes every stitch of clothing outdoors before he goes in and changes them when he comes out for fear that in changing, he might get a few transferred. He even sprays his suit, *after* he has changed and for further fear that he might still convey a few he sprays his hair, beard and mustache. He spends more money in new clothes than the cases are worth for every time he sprays disinfectants on them, it spots them. He does not have much hair to sprinkle for the continuous use of the acids, several times a day, makes him bald. He is (?) *over cautious* but all of this is done to prevent the spreading of these terrific germs, and when a physi-

cian is so careful *as this* no one could question his sincerity in the matter. He cautions people not to leave the house, but "they may open the windows if they like," let in the fresh air, "it is good for the patient." As the fresh air comes in, the stale air, heavily laden with germs, goes out, and more germs thus have exit from their jail in one minute than all of his personal precautions have kept in.

We have drawn upon our imaginations for one moment to show that while he *preaches* caution he does not live up to it himself. Do as he says, not as he does. He takes no precautions of any kind, on the reverse is the amplification of carelessness. He goes in and out with the same suit, sits in his office; meets patients; goes to homes and meets more; goes into his own home for meals and does not change or sprinkle a thing. He makes call after call, getting the *various breeds* from the several "contagious" or "infectious" diseases yet *he* never thinks of spreading the disease. He has *the house* quarantined to keep *the occupant* in, causes a great scare and does not want *them* to spread the germs yet *he* may do so at liberty and free will. The physician, that is on the *inside* of this farce will not ruin many suits of clothes for nothing. If there was anything to this "contagious" or "infectious" theory, I say *force the issue to the extreme. Make nurses, doctors, and everybody else* stay in that house. Do not allow the windows to be opened under any circumstances, until every germ has been killed so that none can escape into the neighbor's home when they are opened. No matter how hot the summer let the patient swelter, for more than *his* life is endangered if those windows are opened. Let *him* die from the heat but save the millions that negligence might kill. Make it a criminal act and ten year penitentiary offense for any man to come from that building that could carry one male and one female germ.

If you wish to go into the house, go, *but stay there*. Have your spray ready for as that door opens kill them as they start to come out. Permit that physician to have exit, then he will give it to Johnnie, Annie and the rest of the neighborhood, and they spread it through the city and the city through the state, the state through the United States and soon the world will be down. Why? Because *one* physician grew lax in discipline.

Is not the doctor a man the same as anyone else? Is he any more immune than the parents? Is he a deity that is exempt from such God bearing evils? You say "But doesn't he use preventatives?" He is supposed to, but he doesn't. The physician *may* wash his *hands* in carbolized water or something that makes a great smell, but you may rest assured he "cannot afford to ruin his clothes by the hourly or daily use of acid disinfectants" any more than you or I. Very few of them do. One physician, who has been an M. D. for twenty-three years, and has been among small-pox, scarlet fever, diphtheria, typhoid malaria, etc., has run the gauntlet of them all, went from house to house, has never used any preventatives except his little medicine case carried in the hand, and to his knowledge his "ignorance" and "carelessness" has never transmitted one disease. Close all schools for fear it spreads but let the doctor go over the neighborhood. *That* is all right. And for fear that the occupants will masquerade such diseases, then by "process" of law, quarantine *the house*. The "house" does no damage, it won't run away. Why tie *it* down? If anything needs quarantining it is *the bugs* in the house. If it is a hot day in the summer, they allow every window in the "quarantined house" to be opened and they go, by air, to all sides and with glee pour into the houses on all sides. That is all right. Is that a "*quarantine?*" If so what is its use? Does it keep *microbes* in?

In speaking of contagion and infection of diseases I cannot help but see the folly of this curse as practiced by people that ought to know better. While walking up hill to-day I could see at the side of a standard, up-to-date hospital several mattresses, pillows, and other bed blankets, etc., that were lying on a rack built for that purpose. Undoubtedly some one had died or "been removed." Many such diseases are "infectious," caused by germs, microbes and other miasmatic, "infectious conditions," whatever they are. *Webster* tells us that such diseases act by a "hidden influence." *Dunghlison* further says that diseases are also caused "by a miasmata proceeding from a sick individual,"—"from the *external atmosphere*." To the south of the hospital, on the lower steepe of ground was a home, whose second story windows were on a level with this support. The wind going over the one blows directly into the house of

the other. What better "intermediate agent," the "external atmosphere," could be wanted? To the east of this hospital, was a physician's residence. This physician and that hospital are two of the most rigid in enforcing quarantine rules. Do *they* believe in infection or contagion? Are diseases contagious? If so why do *they* not take precautions?

They are charitable institutions, so much as everything that is given away is paid by someone. Supported by popular subscriptions and the fees paid by physicians and the patients. Nurses have a *school* there where they are taught *how* to do things according to antiseptics and disinfectants. Does the above look like they wished to burn their hospital furniture? On the reverse, let the same diseases be *in a home* and you are not only requested to, but *commanded to burn* all such bed matter and if *you* don't they will do it for you. When money considerations enter with the hospital or physicians' effects, *reason is woefully absent*.

What facts are exposed to view when you enter the "Contagious Ward" of an ordinary hospital? The doctor would have entered with the nurse, and both would have left, continuing to the kitchen, where free conversation and contact was had with many other nurses and sisters from the various wards, prepared the patient's meals, the doctor would have made his rounds of three, four or more patients in the hospital, from room to room, exposed every person he passed, allowed millions of germs to leave his clothes to impregnate the halls and bedrooms. One man could and would permit more propositions of this character than weeks of labor would subdue. Do you think for one moment that the nurse would have changed her clothes as he left, and had she done even that, her hands would have been covered from changing the clothes a moment before, unless she washed them just at the doorstep, rushed to close the door and went on the outside and washed them again. Even with all these necessary (?) precautions, there would still be millions of microbes in her hair and she certainly could not get them out of her nostrils unless she touched them. The mouth would have been full of them so would the crevices between her teeth.

What fun they would have playing hide and seek over her person, and finally would locate in the hair, knowing that to use fresh water to wash her hair every time she

left the room would be "the death of cold to me," and to place disinfectants in the water would soon mean a bald head, which you may rest assured no nurse will undergo. She will "run the risk" (†) of getting the "disease" first. If it is afraid of microbes that you are, observe what the nurse and doctor ought to do every time they leave the room, but the doctor, with a long, serious face, will inform *you*, the owner of the home, or the patient that "We must enforce quarantine, must be exceedingly careful to prevent others from catching it from you, for if you, the father or mother, were to leave the house it would mean the endless exposure of dozens of lives." It means that while the house is quarantined, *that which convey the germs—the air—cannot be.* All doors, windows and ingresses or egresses of fresh air would be sealed if humanity would put up with it, but that would reach such a stage of this nonsensical farce that the public would see the folly. You can even talk with your neighbor, through her window or over the fence, exchange books and *that* is all right. You breathe the same germs all day; your children do the same and with their clothes covered go to the public schools. Think of the unlimited possibilities for infection or spreading contagion. With such a pestilential condition the utmost rigidity and discipline should be used to force the subjecton of this all important issue. The M. D. goes in, sees the patient, sits on the bedside for ten minutes to see if it has developed sufficiently to name it small-pox or not, talks with him; feels the pulse and even breaks the pustules of an eruptive feverish case. The study of how the doctors, nurses, etc., and those that are used to being with such cases, handle themselves resolves it to this—*they* have no fear of catching it, therefore take no precaution to prevent the spread to others, but they will still continue to impress the superstitious heathenish fear upon your mind. He will send sputum to some bacteriological laboratory for examination and experts will stand over these tests all day, breathing the germs therefrom, every day and each week; that is his business; that man is *not* "a lunger" and yet "tuberculosis bacilli" is one of the most deadly of "infectious" agents. *Think!*

It resolves itself to one point. If conditions are favorable in your or my body, then these fellows will propagate to suit the exigency, *whether we have been in*

contact or not. You will notice in the following newspaper clipping that it referred to two cases in *one* home, at one address and both in *one* family. Such is very often the nucleus for an inflamed scare. Ask your doctor "Where did Mr. Blank catch his fever?" If he is capable of "assume"ing a chain of reasoning he will answer "He got it from so and so." "Was he up there?" "Yes, talked with them about five minutes one week ago." "Where did that fellow get it?" "In Bloomington." "Where did those people get it?" "We don't know." "Did they get it from someone?" "They must have." "Where did those folks get it?" "We don't know." "They *must* have got it from somebody." "Yes." "It leads us back to the point then that somebody started this?" "Yes, sir, it must have had a start." "Well, then, doctor, where did the first man catch it?" "We don't know nor care." "If the first man caught it somewhere, could not the second, third or fourth get it in the same manner?" The M. D. or D. O. is quick to throw you on to specific effects but the specific cause has yet to be found; it is not in his vocabulary and when a knowledge is had of the exact cause (and Chiropractic has it) watch them fight.

Many a case of excessive heat will arise and neither you nor the physician, abetted by anyone, could trace its delineation? Those conditions do not get into the newspapers very often, but in your private life you *do* know it. It is not necessary to *know* where it came from for the physicians "assume" that "it must have" had a catching somewhere, sometime, somehow. That is why *Dunglison* refers to the "hidden influence." With all scrutinizing and searching appliances that science has, we note the following in the *Davenport Daily Times* of March 17, 1908:

TWO MORE CASES OF SMALL-POX LOCATED.

"Health Officers Notified and Quarantines Them in Their Own Home Instead of Removing Them.

"Two more cases of small-pox were reported to the health officer this morning. Those who are ill are Miss Diedrich, aged sixteen, and Master Diedrich, aged ten, who resides at 1019 West Third street.

"As soon as the health officer was notified *he went to the house* and put it under strict quarantine. The patients will therefore not be removed but will be cared for *in their own home.*" Again we note the following in *The Davenport Democrat*, March 31, 1908. "Mr. Finger is unable to account for the contraction of the disease."

Man is a hub unto himself. If conditions *within* you are capable of propagating externals they will be, if not they will not, no matter what patients you will be placed in direct or indirect "contact" with. I mean to disprove, entirely, contagiousness of disease in the sense that you catch the "dis-ease" you have from someone else through the assumption of a "hidden influence" or "process" that such scavengers as germs may be accredited with. The idea that a product can be a producer, of itself, is preposterous and a subject that I ought not to lecture against as its folly is so self-evident, palpable and ridiculous.

You speak of a "fever running rampant over a city." It *seems* worse than it is. M. Ds. make the most of it. if sifted you would find a certain section, involving a certain, one two or three houses from where all the howl came. Notice in the foregoing newspaper clipping that it referred to two cases in one home, at one address and both in *one* family. Such is very often the nucleus for an inflamed scare. It is a question of dollars and cents, not principle, and results to the physicians. They long ago have given up being able to do anything with the fever, for they know medicines can do nothing, therefore don't want *you* to know it and work for the "ultimate" issue. Quite recently one physician found that one case of small-pox had been at liberty over the city, thereby "exposing thousands." He was known to be in stores, offices, factories, etc. He reported the facts to the newspaper in a spirit of great warning, "that all people should be vaccinated quickly," reasoning that he would get his share of business. People talked about the scare, but business went on just the same. Stores opened, merchants sold goods and the trade bought them. What good was derived from that scare? "As a preventive" a few flocked for "their annual vaccination." In their glee the doctors smoked better cigars and chuckled to see the superstitious folks that fell in terror at their unlimited power and yet *they* could come and go at will without catching it.

While we have been talking more or less about people and conditions dead, what about the live, well ones, that have none of these diseases? What is the actual difference that exists between their bodies and the people that are down with fevers? *Why* has one a disease and another not? *Why* did the germs particularly alight upon one person and miss the other, and yet those two sleep and live their lives together? *Why?*

My attention was called, this evening, to a family that has a hesitancy in moving into a new home because one patient died with sarcoma of the stomach and another a few months before with pneumonia. There still clings that superstitious fear that both diseases are contagious. Advice was asked of the physician. He said, "Have the walls scraped and the rooms fumigated." This was done; all microbes were killed, but still they hesitated, and, while living there now, they have the fears that some day someone will eat a few of those specific tormentors. What a life of terror. Where is their God? Have they no confidence in his ability to guide things? Are they Christians?

In contradistinction to the above, think of the *trained* nurse that waits upon an "infectious" or "contagious" patient for weeks, will *she* get it? *No*. Is *she* afraid? Does she take precautions not to get it? Does she antisepticize her clothes, body, hair, etc., every time she leaves the sick room? Does she worry her mind about catching the disease that she is in contact with? *No*. Why not? Because she has been professionally trained that such scares are coined for the laity. Physicians and nurses throw caution to the winds, when by themselves, but before the public the professional grave face is readily assumed and the vocational air covers their freedom.

One single hair of the physician would be alive with them equally as much as the hair on the foot of the fly. He talks with you on the outside. The air whisks through his beard and conveys them into your face, you breathe them by the hundreds. He did not say, "Stand away from me. I have seen a dangerous case. It is all right for me to talk with the patient, but *you* must shun me as you would a pestilence until I have been sterilized and fumigated both inside and outside."

I would like to make a public test and would grant the conditions all to be made by my opponent to show

that these diseases are not contagious or infectious. I want to see the subject carefully analyzed, although the unusual freedom of the physician is sufficient to show that he has no confidence in his own creed.

This places the physician and all others upon the basis that he or she is an individual unto himself; that he does not depend upon the second nor the second upon the third, nor the third upon the fourth for his existence.

Several individuals may be considered, each having tuberculosis of some different part of the body. We fear none of them. Why? Because I have no fertile field for them to grow in, and if I do not have such a propagating ground the microbes would self-multiply in me regardless of whether there was another individual within a radius of miles. It is for me to look up *the cause* behind all effects of that *specific* trouble and have it adjusted. *The cause is in me, not in the earth I stand upon, food which I eat or the drink that I have.*

There is not a day passed but what millions are eating chickens, hogs, cattle, and other animals that live upon carrion matter that has been *alive* with animalculæ. The average individual thinks there is nothing nicer, in the way of meat, than pork, and ham is the product of the filthiest things on the farm. If no other animal will eat your refuse, the cattle and horses refuse it, you give it to the hogs and they relish it with many a grunt of satisfaction. Think of the digested bugs you get in eating pork. You are eating the rankest kind, and yet enjoy it because it is placed in another form.

In substantiation of the above last thought I refer you to *The Chicago Record-Herald* of April 1, 1908, which says, "Eat Microbes and Stay Young. French Scientist Discovers Means for Warding Off Old Age."

"San Francisco, March 31.—Francois Bonnet of the Ecole Polytechnique of Paris claims to have discovered "good" microbes which will banish old age.

" 'I believe with Metchnikoff and other famous doctors that old age is brought about by a fermentation in the body, with the accumulation of years,' said M. Bonnet. 'I believe that this fermentation in the body is caused by microbes which I call "bad" microbes. To stop old age from coming on, therefore, all you have to do is to kill these "bad" microbes. There has been discovered a microbe that will do this, which I call the "good" microbes.

“ ‘Hereafter, to keep from growing old, you need only to get a supply of “good” microbes, take them in your food, and within your blood a great battle will be fought. From that day you will never grow older.’ ”

I do not know of a greater humbug that is perpetuated by persons who outwardly appear sincere in their profession any more than the “contagious or infectious” theories. If it be correct that God is the source of all power and this is exemplified by Innate throughout brain, in the form of mental impulses through nerves in the physical medium, and function is the result, therefore *power comes from within* and is expressed outwardly, *what abnormal power has a little bug, on the outside, when he gets inside?*

Man is a unit. Suppose something goes wrong *in me*; must I blame *you* for it? Suppose thereby, *my* life does not express itself freely; are *you* to be blamed? The result is partial death, which may take on the form of tuberculosis, small-pox, scarlet fever, or measles. Because the janitor enters to clean up, is that justifiable reason for blaming him? I cannot blame *you* for my sickness, yet you blame the scavenger. Wash out the cat carefully, with carbolic acid and return it to the earth again. How long before it will again be full? Suppose you do find in the tubercular patient millions of microbes, don't kill a good intention and your patient with it. *Fix the unit* so that it will be all right. If you have a dead carrion, don't shoot at the crows, for they or the next generation will be back. Don't think that because you blow a horn that you will shoo them away. Don't beat tin pans to compel bees to return to the hive.

Consider the cause of every disease *is in man*, not outside. Chiropractors have found in every disease that is supposed to be contagious, *a cause in the spine*. In that spinal column we *will* find a subluxation that corresponds to every type of disease. If we had one hundred cases of small-pox, I can prove to you where, in one, you will find a subluxation and *you will* find the *same conditions* in the other ninety-nine. I adjust one and return his functions to normal and *you* could do the same with the other ninety-nine, proving that the same cause in the same place and at the same time will produce the same effects. That is specific, exact work. We are basing our knowledge upon the foundation of *cause*, a

tangible substance the M. D. has not. He starts on the basis of effects being a cause producer. He argues that the crows murdered the sheep, the maggots butchered the cat, the tape worm killed the man. I don't think you ever knew a child that was deceased because it had pin worms or seat worms, etc. And they are scavengers. You never knew of worms to exist in a child unless there was refuse matter there on which to live.

The conclusions of this lecture are: There is no contagious disease; that is, that the elements from one are propagated to another and make the same disease. There is no infection, getting it indirectly in the handling of clothes that came from number one. There is a *cause internal to man* that makes of his body in a certain spot, more or less a breeding ground. It is a place where they can multiply, propagate, and then because they become so many they are classed as a cause.

If you will reverse medical work of today you will get the truth. They have lived year after year and today have very few truths in their science.

The Chiropractor knows the why of the inborn power; its expressions; and why it cannot express itself in the form called health. He knows the cause of all those diseases that are called "contagious" or "infectious." With the ability to correct such he need not beg for protection, for he quickly adjusts the cause and in a day or two all signs have disappeared, and where is your disease? Patient is dismissed well.

KIDNEY DISEASES.

Before progressing into the unknown, or that which is new, it behooves us to somewhat explain the known. Chiropractors look upon everything so differently that it would be odd if we did not do the same with the functions, normal and abnormal, of the kidneys. *How* that function is performed, *where* it gets its supplies and *what* its "supplies are, the causes of its abnormalities, the adjustments to correct them, are but a few of the considerations that will be given.

The kidneys are two in number, situated anterior and to each side of the eleventh and twelfth dorsal and first or second lumbar vertebræ, and fill the semi-circular shaped cavity. They lie closely embedded, one lateral to each side of the spine. They are not large viscera, comparatively, but valuable in relation to their metabolic necessity. Their greatest function, that of secreting urea and excreting urine, is a process that could not have been accurately understood without a knowledge of "Serous Circulation." How often a physician in attendance on a case of "Kidney Dis-ease" involving more or less derangements thereof (if you are a keen observer of facial expressions) has given you the thought, "He does not understand that case?" Watch him, if you will, at the outset of his consultation, observe his actions in the office, and his hesitation as symptoms are brought out, shows doubt and unqualified knowledge or unapplied ability. He ponders, studies, etc., and finally prescribes without comprehending the normal physiological laws that create such, therefore conceives but little that the patient speaks of.

"Frankly," he says, "the kidneys have distributed in them the renal arteries and those are distributed to the corpora Malpighian, forming convolutions, into which is received the flask-like dilation of the ureter, Bowman's capsule, and through which, it is conceived, the watery portion of the urine is separated."—Dunglison. After this stage it is emptied into the ureters by "reflex action," into the bladder.

What is urine? "Excrementitious fluid secreted by the kidneys in which effete nitrogenized products are thrown out from the system. Urine is transparent, of a citron yellow color, of a peculiar odor, and of an acid, saline, and slightly bitter taste. That which is passed some time after taking fluid is less colored and less odorous and dense than that which is voided some time after eating."—*Dunghison*. Some seven columns of this same dictionary are spent in telling what urine is; its specific gravities; its acidities and chemical tests, etc. The essential knowledge of where it comes from is minus.

"Where does it come from?" is in consequence your next question. The excuse that issues is about as follows:

The blood is held responsible for not only the functioning of distribution of water, but nutritious materials, the heat of the body and conveyance of "life, whatever that is," etc. The blood is held responsible for these as well as many other functions of the body. This reminds me of a story about a miser. He gave a youngster a penny, for a favor, and told him to purchase over forty of the good things in a candy store. The boy, very laconically asked, "Mister, what shall I do with the change?" What does the other tissue do with all that is left after the blood has performed almost every function of the body (as we are told by our medical friends) of that which eventually becomes the urine? If blood is the distributor, *how* does it get *there*, and would not the same means distribute it to others? Is there not one specific tissue that has that individual function? To forestal further debate the honorable physician will admit that there are many physiological problems that "are not known nor probably never will be," and thus the subject, so far as he is concerned, is closed.

Present day reasoning, study and observation shows that blood is supposed to be the receiver, conveyor and expeller of this liquid to all parts of the body. Working upon this ignorant hypothesis, the professional man listens to the tale of woe of the innocent layman, and in so doing will have submitted many *problems* to the mind of the physician who has been educationally trained to dodge them. To "prescribe" is to settle the question until another "prescription" of an increased dose of different character becomes a necessity.

The object of this introduction is to show the unsettled state of the physician's mind when every case of "Kidney dis-ease" is a *drug* on his hands. The physician of twenty-five years' experience knows the many shortcomings, therefore need not figure on misconceptions; especially will he admit such if he has no monetary valuation or his medical reputation at stake.

The kidneys are much like the lungs. The former accept urea (a characteristic form of water) and change its chemical liquid composition; the lungs receive air and change its chemical gaseous composition also. Superior to each kidney is a suprarenal capsule. Each kidney has a cortical substance which is spongy in character. Ranging from the outside inward the nearer the cortical substance is reached the more it becomes condensed, compacted, consequently the cells are smaller and the *intracellular* and *intercellular* spaces become smaller and more dense. The texture and quality of urea that passes between and through cells is also changing its compounds and virtues. The conductivity of liquids, from the outside to, through and upon the inside, becomes infinitely finer in chemical relations as well as from physiological and anatomical study. Upon the outside these organs have a closely investing membrane. This is connective and supportive in its make up; it, in truth, does also more than that; it conveys serum as well as ureaic liquids to this gland. Its functions are those of all serous tissues, to convey to and then take from, after utilizations. Gray says of this most important subject: "The kidney is surrounded by a distinct investment of fibrous tissue (*tunica fibrosa*) which forms the smooth, true capsule covering the entire organ. The capsule passes over the margin of the hilum, enters the interior of the kidney, and covers the renal pelvis where it is attached to the sinus. *It closely invests it*, but can be easily stripped off, in doing which, however, *numerous fine processes of connective tissue* and numerous blood vessels are torn through." While much is said of and about the connective tissues surrounding the kidney, yet its function around *any* gland (other than supportive, and this all tissues do to each other, and is proffered more as an excuse for its existence) has yet to be explained other than through the knowledge gained by "Serous Circulation." No present work attempts to go into anatomical and physiological, and in addition,

what is more, the philosophical, explanations of that function any more than they do that of the suprarenal, the thyroid or many others.

This serous capsule brings to the kidney, from all parts of the body, urea, which is spread over much external surface, allowing it to enter all parts of the kidney equally, hence, the taking surface receives as much at one place as another—the distribution is equal. This is the plan of supply and deliverance that again shows the supreme judgment in adaptation of Innate Intelligence.

Urea is not urine until it has passed through a transforming process. Urine is the excrescence of urea. Urea is carried to the kidney through this closely investing capsule of tissue as a part of the "Serous Circulation." As urea reaches the outside of this gland, the cortical substance receives it through many little mouths and passes it towards the center, and from that time until it has reached the infundibular opening the elements are becoming more compact as they pass through tissue that conforms likewise. Those thoughts have never existed with that light of their functions before. Gray says, speaking of the cortical substance, "*It is found immediately beneath the capsule, and is seen to extend in an arched form over the base of each medullary pyramid.*" So far as a larger portion of visceral anatomy is concerned, the statements they make hold good and are practical: it is their functions, and how, that we dare to question and place new interpretations upon.

The force that is expressed is of such character that it acts upon liquids until each kind possesses the qualifications for which that glandular tissue was constructed and intended them to be. Simultaneous with this action it is working toward the center, and these, with others, focalize until they terminate into calices. The process is the transportation of liquids from one tissue to another, and meanwhile its character changes.

Every group of cells has its tubuli, microscopic in size, that empty into a larger one, and several larger ones into another; the culmination of all emptying into infundibula, several of which create the pelvis. Once this belly is filled, its mechanical principle is expressed by overflowing. The infundibular openings close and urine is thrown forward and outward through the ureter to the bladder, the urinal reservoir. The process

and corresponding actions are similar to a canal lock. The upper gates open while the lower are closed; the water enters, the canal fills; the upper gates close; the lower open and water is expelled.

Acting independently and not dependently upon the processes mentioned, is that portion of Serous Circulation which conducts serum to the kidney. Serum has the properties for nourishment and expansion of those germinal to matured cells that keep the kidneys to a normal completeness; and the creation of chemicals that act upon urea. It passes through definite channels, the former being *intracellular* and the latter *intercellular*; thus each is distinct and does not mix its contents with the opposite. One passes *through*, the other *between* cells, making two distinct circulations of liquids other than blood and lymphatic. With a clear comprehension and a power of discrimination between the paths of distribution, it will give an explanation of any "dis-ease" of these viscera. Instead of "Kidney Diseases" being Chinese puzzles, they exist as so much practical knowledge where you know its every intricate detail, or, as an open book, where anyone, who knows *how*, can study.

We have another circulation through the kidney—blood. This circulation has nothing to do with the formation, gathering or expelling of urea into the kidney. The condition of the blood, from all known manners and means of tests, in any given "Kidney Disease," may be good or bad. It may be normal in one diabetic patient and abnormal in another. The same could be true of Bright's Disease, etc. Cases of kidney disease exist and have been passed upon by insurance doctors as a "good risk" and died with a well defined *chronic* "kidney disease" in a short time. The chemical test of the urine or blood failed to prove anything of that character. The excretions were all right in chemical quality but not in quantity. Blood still remains a necessity to the live body. It is a material substance that could not be done away with, in so far as it is the conveyor of oxygen, a thing needed for metabolic combustion. The mental impulse is the igniter, yet it must have something to give ignition to or combustion would be impossible. The single function of the blood is to convey oxygen to the kidneys, allow combustion to take place and the venous blood then gathers the carbon dioxide and conveys it back to the lungs to be expelled.

In many cases, on the reverse, specific kinds of urea float the blood corpuscles. The same conditions exists in every tissue in the body regardless of whether it has blood corpuscles in it, or whether between muscular cells, in osseous cells, the kidney itself; such are but consequences, results of having been carried there by that liquid conveyor, "Serous Circulation." The urea, the water of the blood, the plasma, is carried *to and from* the arterial or venous anastomoses by the same circulation. It is a case of Serous Circulation giving to the blood and the latter, after utilizing those things needed, expels it to the receiving part of the first again, which receives, conveys and expels it in the kidneys, therefore it would not be reasonable to expect to find the same liquids in blood that would be located in any other tissue after it has been carried there. *Dunghlison*, in giving an analysis of blood, states that out of 1,000 parts it is 784 water. If so, it had to get there from the outside and must leave the inside to be taken to the external. Just how these transformations have been performed physiology has been and remains silent.

The coloration of the body depends much upon the local action of the kidneys, which means to keep serum and its corresponding various stages in a complete circulation so that each gland in the body is free to receive, in quantities, its materials which make its juice, which has its characteristic color, thus the well known "liver spots," etc. These symptoms can now be elucidated upon under the physiological laws as Serous Circulation teaches them. Each gland is a set of peculiar cells capable of performing only individual work that no other can do. They draw the serum to them as needed, hence it is prerequisite that they express, thereby maintain, a normal tonus or the secretion becomes abnormal.

Deep study reveals many secrets. There is much we still need to ferret out and learn, but it is a step by step process to bring them all to your notice as have the knowledge of fundamental principles. You will think you realize all about the philosophy of the action of the kidneys, but we are just bordering upon it. Further time and opportunities will bring out much more and in a few years retrospection will show a higher level.

Put into a definition, I would say, "The function of the kidney is to personify those ideas, transformed into intelligent power, which is transmitted to this organ and

its personification takes manifold expression. First, to convert urea to urine; second, to convert serum to urea, and third, reserving certain chemical affinities for its own use as well as to make others which are sent back into glands to retain a standard normal metabolism."

Knowing that these actions are performed, we cannot afford to ignore the *most important issue*, "*What does it?*" I have presented the ideas of what the kidney is composed and what those membranes do, but do you grasp *what* does these things? There is no question but what *action* exists and is performed in such an intellectual manner that it is "wonderful" to the uninitiated. To elaborate the thought of *what* it does, it becomes necessary to amplify upon that philosophical connection that co-ordinately exists between Innate Intelligence and the physical body, without which the organ would be as so much tissue without "life." The knowledge of what creates, builds, *what* the kidney does, giving the anatomical organ the ability to express physiology (function) that we may observe and see, is philosophical. Do *you* wish to study a part of this cycle or its detailed steps and include all? To know the underlying principles of how and what of this body in every division and part should be your highest ambition.

The grandest thoughts connected with our lives, its workings, or those of machinery, are launched around a *common* thought. Creative intelligence is always great, has always been so, but common man has never seen it before, and he but presents things as they are seen, not always as they are. Innate Intelligence is great enough to invent and personify; our conception to see may be limited and yet keen Sherlock Holmes' observations mean much to elucidating the mysteries of all savants, for all time and in all lines of thought where there has not existed a true connection between creation and expression. These are things that Chiropractic philosophy brings not alone in the world of humanity but in vegetable or mineral life as well. We try to decipher what intentions Innate had in view; and then but aim to allow them the fullest possible expression by removing such obstacles as we can readily see are in her way. Man makes, out of other materials, similar objects, using some portion of the human body as a pattern, copying, as it were, but in every instance Innate's work has never been equaled. So rough is the one, when compared, that

it shows how limited our efforts are. Our expressions, those conceived and performed by Educated Intelligence, are, at best, crude and would have amounted to nought had it not been for that power, given from the same Innate source, which enabled our bodies to be used in training our hands to do the things wished for.

Elbert Hubbard, of *Roycroft* fame, made a trip to see Miller, the California poet, whose home was a one-room cottage. After inquiry, "Where is your library?" Mr. Miller said, "Library! Library! Books are for people that don't think! The people that think write books." There is much truth there that is applicable here. Very few people think. They think that they think, but they skim the surface. The number that go deeply when thinking are the original "dreamers" that dare to conceive something good, even if the populace do attempt to cry them down. "Because it has been or is printed, because *Gray* says so and so, it must be so," is no argument to them. Many authorities state *Gray* is wrong, and so it goes. Anatomies, physiologies, etc., come and go and are considered as standard. Their truthfulness or veracity have and have not been questioned. *The P. S. C.* dares to enter the field of many past ideas, cut out a new cellar, turn the entire plan over, make drawings for a new cottage, and then build it according to the ideas of today. Whether his plan is right or wrong does not need years to test, for every plank is tested before nailed down. Some of the material torn from the old structure was utilized, but seven-eighths was new. *It pays to think.* Accept nobody's word until you have investigated and know for yourself. Books are for people that wish to study and learn how to act independently but have not the power or ability to originate thought themselves, therefore imitate the ideas of others and then study to utilize those products to bring them into a lap of luxury. While *The P. S. C.* has a library, second to none on some points, it is referred to only when a new phase is under discussion and only then to verify that the thought did or did not exist before; or to prove how little our predecessors knew. Chiropractic is the product of *original thinking*, therefore the world demands books to elucidate a character that has been totally absent on its pages. It is because we wish future generations to also profit by our interpretations of the human body that I permit the publishing of my MSS.

To the average mind, including physicians, you are dragging forth a horror when "Kidney Diseases" are spoken of. They have no knowledge along lines other than those which can be weighed or treated by material means. Many cannot decipher a proper name, *where* to treat, or *what* to give, for its etiology exists as a figurehead, not in their brains. "Each disease has *so many* causes" that *the* cause is a hypothesis that is battled for in many courts.

"Kidney Disease" is what its name implies—a diseased condition of the kidney. "Dis" meaning *not*, and "ease" *comfort*, pleasant, etc. The kidneys are *not* at *ease*. The *how* they may be diseased would be of little consequence to a Chiropractor, although everything to the physician, be he medical or osteopathic. The *what* caused the dis-ease or *why* means to settle the dispute. That is what Chiropractic does.

To comprehend more than what has been shown it is necessary to know what *is* at ease, and then broaden in our investigation and give you something new. In the fore part of this lecture I spoke of the kidneys; their general form, action and what that structure did, as a means of paving the road for greater intelligence. When those actions are normal then all is at rest and quietness reigns supreme.

What may be wrong in the kidneys, if not at ease. is such a colossal structure that it has filled libraries, none of which investigations and writings have elucidated *the* cause, for they study products, not producers. They may not be receiving enough urea or serum; too much of either or both; they may not convert it rightly in quantity, quality or chemical properties; it may be getting too much nutrition or not enough. It may be "feverish" or the opposite, and so the chain can run endlessly in sections or combined; all products or *what* exists and the *why* still is as much a mystery as before.

What is commonly known as the excretion of this gland is a utilizable product for another. In fact, a large portion of this body is based upon "Heads I win and tails you lose." What is one's loss is always another's gain. Serum is acted upon by the liver and all the chemicals are taken from it that are needed, locally, by that organ and is passed onward; goes to some other gland which receives and utilizes some properties that the liver did not, and so the chain continues, all to even-

tually terminate with the *last* materials to the kidneys. They receive the excrecences of superior glands and still find some value in urea which is removed and then expels the waste product onward. After passing through the kidney, it has reached the last step of chemical bodily value and is then expelled. Yet medical works of the past and some modern works utilize these excrecences as medicines (under Latin names), and expect to stimulate the organs from which they come. For instance, urine to increase urination. It is usually effective, for urine has no value. The material good which it once contained is absent, hence it need not tarry anywhere and luckily is forced through and out in rapid time. The intent of Innate Intelligence is to rid the body of that which she has once said was of no value. To abbreviate what might be an endless tale regarding symptoms or combinations thereof, know that one or more functions are in excess or deficient, thus are abnormal. What matters *what* is abnormal when that does not hold a candle to the knowledge of *why*, for when the *why* has been corrected the *what* ceases to exist. The man who knows *why* understands the *what* if he knows *how*.

Diarrhea is one of those diseases that has a close connection with the actions of the kidneys. If the excretion is excessive then the fecal matter is costive; if the excretion is insufficient then a diarrhetic condition prevails. In that connection diarrhea may be considered under two heads; a "secretion neurosis" (a term that signifies nothing), or a "symptomatic diarrhea" (a term as bad or worse than the preceding). When diarrhea is present alone, as the only observable symptom, it is due to light impingement of secretory nerves. The adjustment necessary to correct this condition is a quick movement with an emphatic recoil. (See Vol. 3 for "Recoil.")

Diarrhea may be an adaptation of Innate for the removal of undesirable matter in cases of poisoning, locomotor ataxia, movable kidney, exophthalmic goitre, membranous enteritis, nephritis, enteritis (catarrhal, croupous, or ulcerative), poisonous drugs, Addison's disease, pernicious anemia, syphilis, cancer, chronic "portal congestion" (another term signifying nothing), cholera, proctitis, dysentery, fissure of anus or rectum, initial stages of appendicitis, colitis and typhoid fever.

Afferent impingement, modifies the character of impressions received by the Innate mind, hence the sensations following such conditions would be many and varied.

Where to draw between the normal or abnormal kidney action has been the problem of all students. How to *make* a kidney behave has been the conundrum of all therapeutics, including the osteopath, but the first non-therapeutical study—Chiropractic—does not force corrections, but allows Innate Intelligence free play to perform as *she wills* and then the *what* disappears. Whether this or that individual is normal or not depends upon this knowledge of *why*, and if a cause be found then he must correct that and the effects cease.

We have bordered upon knowledge regarding the kidneys that we did not know before, but the greatest surprise is when we investigate the physiology as taught today. This is the study of function and how it is performed. This is one branch of biology, and yet any reference to a *life* which is present in live bodies and absent in dead ones, its studies, and relations with or through the bodies that are living and *how* that mysterious (?) *force* controls "the functions" we are left to guess; while physiologists switch on to the physical and chemical relation, "we search for the cornerstone and find nothing. We fail to recognize that neglected power that runs things universally, and especially the kidneys. On the reverse, all medical authors taboo it as "of no value"; in fact discountenance such a thing. I cite from p. 2 of *Kirke's Physiology*—"The question arises, however, is there anything else? Are there any other laws than those of physics and chemistry to be reckoned with? Is there, for instance, such a thing as a 'vital force'? It may be frankly admitted that physiologists at present are not able to explain all vital phenomena by the laws of the physical world; but as knowledge increases it is more and more abundantly shown that the supposition of any special or vital force is unnecessary; and it should be distinctly recognized that when, in future pages, it is necessary to allude to vital action, it is not because we believe in any specific vital energy, but merely because the phrase is a convenient one for expressing something that we do not fully understand, that cannot, at present, be brought into line with the physical and chemical forces that operate in the inorganic world."

The physician may argue, "Theosophical thoughts, of a superior power, are good enough *in church*, but we don't need such when dealing with *physical* properties, in fact do better without reckoning with such a force. What we deal with is a Sympathetic Reflex Action, and that is the product of material things." That is one place the medical man is greater than the Chiropractor, *he* tries to reckon without this superior power, and *we* appreciate that without it our work would be as nothing. The medical man allows the body to replenish itself by its internal, physical means, a sort of perpetual motion, automatic machine. The medical man continues to argue that "Your Creator makes you, but we are capable of running your body after it is started. If your kidneys don't act right we will slash and cut, trying to fit the pieces to a pattern of our fantastic designs *until we*, through Reflex Actions, do get it to working better or worse." While upon first thought this seems far fetched, yet when you study their physiologies and anatomies, they do not recognize other than a *physical* "Nature," nor are they taught one single idea about it as a controller of the body. When he operates, he does so to allow a material "Nature" to cure or heal. When face to face with "What is 'Nature'?" he will reply that it is a name given to the sum total of Sympathetic Reflex Actions *which is the product of physical properties*, therefore they do not need the assistance of God in any of this work after the instant he has turned it over to them.

As we approach the church we are told to *have faith in God*. If we approach the physician he says, "Put your faith in me, for *I* will do something that the Creator could not—give you health. I can stimulate or inhibit—a power that He has not. He could and did make you, but He cannot keep you going afterwards, nor can He repair anything that goes wrong. If a bone is diseased it needs *our material* assistance to *cure* it, or if sick it needs *me* to *heal you*." The Almighty power is always within the grasp of the physician (to listen to what he is going to do), but is it not strange that when so many opportunities are within his grasp, to give to others, that so few ever receive it until they leave this mortal earth, and we are left to believe that they do get it then, but not through the aid of the physician other than that he assisted the rapid journey to a close. To believe *him*

is to deny God. Which would *you* prefer and how long will you submit to such an outrage when face to face with the issue? It exists in your very ranks in multitudes. You never thought your physician was practicing such a heretical work, yet that is the issue. He may profess to be a Christian, attend church and prayer meetings, but men are judged by things they do. He might believe one thing mentally and prove his disbelief by actions. His personal actions belie his mortal studies and prove that there is a plane superior. It cannot be twisted to mean anything else. Close observation reveals the truth no matter where you investigate. Because one man spends four years learning about these mortal, material things from other corporeal professors, he is granted a degree and then knows more and has greater ability than the Creator who made you; can do more than any superior energy; has ability that the common layman does not realize; he is a peer of men. Why? Because the State Board of Health grants him a monopolized license. Although a man then, and in that capacity now, he has lately added some ability whereby he has coerced the powers that be to humble themselves before his feet and grant privileges to him so that they may be the exclusive dispensers of the person's health.

Approach the Chiropractor and he will say, "*We know* there is a creative intelligence; it had sufficient power to create the world, build you and I and put us in it. He still continues to govern the world and its planets in all of their actions. He not only does all of that, but each movement that you or I express is controlled and guided by that same intelligent power, yesterday, today and tomorrow. It is individualized in each vegetable, animal, or human being that lives. You may wish to name this universality God. It is this individuality that we give credit for our existence and works unhindered in the normal man and restricted, in expression, in the sick. The Chiropractor liberates passages and sees that the Innate Intelligence (the individual God) performs thon's duties. The Chiropractor studies this power and how it works in unison with every action performed. If man be at ease, normal, then he cannot be at dis-ease, with his Creator, himself or his neighbor.

When we study a portion of the whole we but study a division of the process which rules the organism. The kidneys are but a segment, subject to the same powers,

creative and expressive. It is the same force that makes them move; it requires momentum in action, therefore there *must be some source from which it comes*. To maintain that the body makes its own power implies that *physical life* would be everlasting. Can the engine create greater than itself? Can man create the image of himself when greater intelligence is needed to reproduce his likeness than he has at his command? The source of creation must always be superior to its product. Therefore man, as the product, must have a greater maker. If man was his own power maker, then he should not be sick, for as he needed it could be created and dispensed. These are things over which man has no jurisdiction. This power is given as a special dispensation at birth. It is so placed that man has no sway over it.

In studying "Kidney Diseases" we have more to investigate than physical organs, their chemical activities or relations to each other or the connections that it may have with other membranes, in fact *more* than the material disagreements are a necessity to make of them one incomplete unit. It must be placed, in situ, in the *living* body. There must be connections with its surrounding tissues and communication, *to and fro from the mind of man, in his brain. This must be direct and unbroken. With the physical properties normal, and the power connections made, the kidney machines will personify their work. As long as power keeps centering at that point the organs will continue to deliver proper work*, but if the force is checked or hindered in transmission, you may expect a mixup in the product of the machine, for it soon becomes so abnormal that it is impossible for it to produce that for which it was originally intended. Physicians of all ages have studied the organs, normal and abnormal, *not the power behind them or the connections that are so absolutely essential. Power is the most interesting subject because the most necessary, and has been the most neglected.*

Behind all commands is an intelligence that determines what character it shall take; how much or the quality it shall be, that segregates its divisions and places cells of proper consistency, etc. Many call it God, others a spirit soul, subconscious mind, instinct, intuition or the term I prefer (because it gives the conception of something grander) Innate Intelligence. Innate—born with; Intelligence—intellectual power. Simultaneous with

every action of the kidneys is an inherent, intellectual power; it shows discrimination and adaptation in every act; it deducts and reasons why this or that has been done and what is needed to be accomplished, that tells when the kidneys are ready to and do relax and when contracted; whether such shall be done once or ten times, etc., etc. The intellectual things that are accomplished could be dwelt upon as endlessly as the physician's symptoms, but every act indicates its presence, therefore we are forced to recognize the existence of this superior control, call it what you will.

When we say "at ease," we mean more than to imply that "the kidney is doing its best under the physical circumstances with which it is dealing." *The Chiropractor can prove what the ideal man is* and his adjustments are for the purpose of allowing Innate Intelligence to accomplish that in you. That standard will exist when we can open all channels and allow the power to get in harmony with all parts of all tissues, including the kidneys. It means there must be the same ease between the brain and kidneys as there is between the boilers which create *steam* power and the engine which expresses its actions; then harmony exists between more than the component sections of the one machine but between the creation, transmission of power and the expression. Harmony must exist if their actions are in unity, and if they are not, then an interruption acts as an intermediate.

Functions of several kinds exist in the kidneys. Each must have quantity, quality and speed. Each of these is transformed, guided in direction and is created by one and the same intelligence expressly for that purpose. The spiritual must interblend and intermix always with the physical, if you wish to make life a complete cycle.

Without that power, the kidney is as so much dead tissue. Remove that organ from the body and you have a dead mass of cells, "*dead*" in disconnection with the *live* mind—the beginning of physical life. The organs are all there but still *Innate Intelligence* is lacking, therefore he is not a *living* man. Add that Intellectual power, connected up in the body, and he will "pick up thy bed and walk." "At ease" means free, unimpeded current connection between that organ and the brain that transforms it.

The brain must be a fit medium to receive from the mind. The kidneys must be connected with the brain

through the medium of *nerves*. Corporeal properties must meet likewise; through material channels courses this immaterial intelligent power. Electricity is immaterial, yet its transmission is through copper wires. Nerves are the conveyors of this inherent force. There must be nothing upon the path of these nerves that stops this unseen or unsensed force (creative power) which cannot be weighed, bottled, which is impossible for the physician to trifle with by *trying* to imitate or usurp its liberties and right, hem it in by tyrannical laws or analyze its chemical or microscopical qualities. Those are studies that require more than mortal minds to see. The physician is too much a physicist for such. And while there is much that Chiropractors do know, by patient observation of its handiwork, yet there will be much that we will not decipher for years to come. It is one of those supreme knowledges that men pray for, women believe or have faith in and both go insane over, but the only man that begins to see His work is the one that studies the product *when the passages are clear* and uses the key to unlock the door of the temple of unity and works hand in hand with it through the fields of human labor and thought; that man is specifically the Chiropractic philosopher.

That power which guides the kidneys through its intricate actions is unseen to our Educated minds. It is called mental impulses and should flow continually from the Innate brain to both kidneys. If this is done then "healthy" action is the result. That is "ease," the *ideal* type. It is not "a nervous force" or "innervation"—it is *more* than that. "Mental" shows that it comes from the *mind*, spirit, the *soul* of man, travels through nerves and eventually reaches the organ and performs the function for which it was planned and intended.

It is the universally known fact of thought preceding expression. The same is true of "involuntary" actions. The present day rut-worn student believes that because it is called "involuntary" that it is a *something* that is "reflex." He rests contented with that explanation because he dare not *think* or "because it always has been taught so in the past." That is what they told Marconi. No matter how, where or what kind of action, "voluntary" or "involuntary," *each* has a controlling mind from which thoughts start and are given intellectual power to personify themselves, as willed, hence volun-

tary, no matter from which brain it starts; therefore all actions are the result of a *command—nothing involuntary*.

Creation in the mind, transformation in the brain, transmission through nerves, hence conduction to the kidneys. These viscera receive and personify the thoughts that started in the Innate mind; such is the successive steps. Thousands of fibers go from the brain into kidneys and vice versa. The brain increases or decreases the voltage necessary to perform the various kinds of work that it is called upon to meet in its manœuverings and adaptations with the outside world. Do you get my idea clearly, that the kidneys must be in co-ordination with more than contiguous tissues?

Taking it for granted that the brain, as an organ, performs normal work, that the nerves are free to carry all power through them to where they end, then the kidneys will receive power, unlimited, and health, ease, is the result. The brain is enclosed within one solid case, so that derangements of those convolutions are rare. The spinal column encloses the spinal cord, which is the continuation of that brain. The vertebral column is composed of flexible and turntable vertebræ, each of which is a segment and capable of being moved, little when normal and much in abnormal movements. Further study reveals small openings upon each side through which these nerves, branches of the spinal cord, have exit. If one vertebra is turned to an abnormal degree, it makes these lumen smaller, their caliber is decreased, hence anything that passed through there with ease before will now have difficulty—pressure exists. Lack of conductivity of current follows. Thoughts are created and carried to the point of pressure, the expressions at periphery of nerve fibrillæ are not at ease—*there is incoördination* between thought creation and expression—the cause is in lack of transmission. This is the fundamental—a typical “kidney disease.”

What the kidney *may or may not do now and how* it may do it is as much a conundrum to us as the physician. I would not begin, to commence, to get ready, to start, to guess at or create an imagination of what the organs would, could or might do following such a condition. The regular routine of duties and what each tissue is there for are known but just what those kidneys will do or are doing, today, tomorrow or a week from now, is at best

fortune telling and this I have always rebelled against as having no scientific basis. No physician is capable of even guessing at such for they do not even take into consideration the first essential thing to be considered, the intelligent power that not only created those organs but gives them their yearly, monthly, weekly, daily, hourly power, which, in its partial absence creates disease. Without a study of this, the physicians of all schools stare through vacancy and see darkness.

There is much that we don't know how is accomplished and never will because that functioning is entirely and alone within the province of a superior intelligence that lives within the body; that makes its special duty, to control internal organs, or deal with the external in emergency. This creative power knows more about running one cell of this structure in one minute than we could study out after many years of research, therefore there can be no question but what past schools are running hypotheses and theories into the ground when they ignore the intellectual force behind the edifice that it has built. It is the only power that has the supreme ability to make a crucible for, carries materials to, retorts chemicals in, in proper quantities, qualities and consistencies, and uses them as needed and adapts her expressions to the various circumstances as they come and go every hour in the day, young or old, whether large or small, sick or well.

The character of abnormal expression depends entirely upon the degree of pressure at the intervertebral foramina and just what functional currents are being held back from reaching their terminations. The combinations of these two essentials are endless, for disease depends upon them. The physician is ever busy studying effects—the Chiropractor concentrates his attention on the subluxation and deciphers the functions involved there.

Pressure may be upon fibres carrying mental impulses that are calorific when expressed, and in which event there is going to be too much or insufficient heat. Suppose the caliber is decreased upon nerves that conduct secretory mental impulses; the kidneys will secrete excessively or too little and the person excretes a superabundance or a lack of urine. There may be pressure upon nerves transmitting excretory mental impulses, the kidneys will now pump away faster than they se-

crete; not enough goes in to meet the demand that is being dragged outward; we now have a different line of characteristic effects. Suppose we have an alliance or any number of unions, a great excess or very little of various ones, that your experience has brought to observation can exist; suppose *you have* found out all of these things, what *have* you done after this questionable task has been accomplished. No matter how good you may be at that specialty, is not there another expert higher (?) than you that will question your statements severely and will he not have just as good a reason for guessing at those conditions, terminally, as you? He has also made a study of guessing about chemical effects, but I "guess" that neither of them *knows*. It is true they ought to know what results, symptoms, conditions do exist. What internal scientific deductions are possible to be made while playing with water that issues at the nozzle of the hose? Is not urine an analogy?

The physician places himself before you *as an expert* capable of telling first, *what* organ is not at ease; second, *how* it is not at ease, and third, its *cause*. A deep insight into the methods he uses proves that the first he strikes at and usually misses, the second he misses more than he hits and the last point he never strikes. Instead of working toward an intelligent basis he but *cuts it* from him. There is much that will never be known regarding symptomatology, especially when studied from the external man and seeing the inflamed surfaces, internally, tells nothing more and in fact less. That which the patient describes as *he* feels them, the description that *he* is capable of giving because his impressions sense things as they are, those are true and beyond question and are therefore worth more to a Chiropractor than what might be described by years of twaddling both inside and outside.

But here is another side of this question that has existed as a standard from the time of first man (and when that was you nor I *know*), viz.:—*there is a live and living immaterial property that is one half of man*. When that is present, the individual is a unit—alive, when absent he is divided—dead, and no divided house stands. The proofs are around us and so multitudinous that they are beyond question. Its existence is legion. The second question is "Where is this universal intellectual life individualized, transformed for your and my necessities?"

If made, then it must reach every cell of the body, therefore, like a current, must have to course through.

When a patient appears with "kidney disease" Chiropractors do not need to ask questions regarding thoughts which we can never utilize after they are known. We have no necessity of going into the private chamber of an elaborate table of symptoms. I think you will agree that there is much of that which is of no especial value, as is proven by the lack of results that the physician who tries to go after these things has not been able to deliver. The physician spends nine-tenths of his time questioning the kidneys as it were, the balance, one-tenth, will be spent in finding something about your general character, habits, occupation and the size of your pocket book. He knows when the kidneys are not at ease that the symptoms are not alone confined to that or contiguous organs. Thus, this questioning of symptoms could be dwelt upon all night and not have reached any ultimatum or culmination of the all important question of cause and its correction.

The vital issue is, *what are you or I going to do with a "Kidney Disease?"* You, as the patient, and I, as the Chiropractor, are vitally interested, not only for the good that my services may be to you, but in establishing a line of thought in presenting the truth of philosophy to the world so that its use may be manifold and amplified by minds greater than yours or mine.

With a reasonable degree of accuracy the physician may say "This is Bright's disease or Diabetes." His next project is "What shall I do to or with it?" His fanciful conclusion is "I shall prescribe medicines, per mouth, *thinking* they may reach the kidneys, although not certain or positive that they will stimulate them or those tissues that it comes in contact with all along its tract on its way to those organs, and by the time it does get there it is so diluted that its intentional specific value is lost. That also is a part of his experience. He must learn that if he wishes a certain strength of a medicine to reach the kidney that he must give it much stronger at the mouth to allow for the dilution that is bound to take place. If the medicine, *by the time it reaches the kidneys*, has a deadening or stimulating effect, what must then be its effect on the throat and stomach that receive it first? No wonder we receive so many patients with the mucous membranes of the alimentary and urinary tracts burned and eaten; their digestion ruined; the

muscles so paralyzed with narcotics that they are unable to perform their function by such questionable bungling issues. It would be better not to know quite so much than to be a physician and know so many things that are impossible.

His "practical art" is based around suppositions and "hope sos" until he experiments many times on every case and finally gives up in despair. The "regular" practitioner is usually just as sincere and honest as is possible with guess-work and formations of answers to explain inabilities. The excuse making is a part of his education, that he learns *after* he leaves school; previous to that "Medicine is a science."

His argument will be that "Hereditary influences play an important rôle" and "Out of 2,320 cases he *believed* that twenty-six instances were the result of contagion," that "Gout, syphilis and malaria *have been regarded* as predisposing causes. In only one of the 156 cases *could malaria be considered more than a possible cause* of the diabetes. Mental shock, severe nervous strain, and worry precede many cases. Shock and the toxic effects of the smoke *may have been factors* in the case." Such and many more are ascribed as "*possible*" etiological factors.

Osler further says of "Diabetes Mellitus," *We are ignorant of the nature of the disease. Theoretically, diabetes may be supposed to be induced by (c) Defective assimilation of the glucose in the system. How and under what normal circumstances the sugar is utilized we do not yet know. Theoretically, faulty metabolism would explain the condition.*

When referring to the "*Prognosis*" he says, "*In true diabetes a cure is rare.*" "*Medical Treatment. This is most unsatisfactory, and no one drug appears to have a directly curative influence. Ergot, ergotin, antipyrin, the salicylates, arsenic, strychnine, turpentine and the bromides have been recommended. Electricity may be used.*"

In reference to "Acute Bright's Disease," bearing in mind that this is the recent state, following a recent subluxation (which would be easy for a Chiropractor to adjust) the same author says, "*Treatment. No remedies, so far as known, control directly the changes which are going on in the kidneys.*"

Under "Chronic Bright's Disease" he says, "*Chronic Bright's Disease is an incurable affection and the ana-*

tomical conditions on which it depends *are quite as much beyond the reach of medicines as wrinkled skin or gray hair.*"

You will notice the subject is a doubtful one and is written about accordingly. Dr. Osler is recognized as a standard author and is probably in more physician's libraries than any other work. *He knows no cure for either.* Think of this in comparison with what I have said and then see how far I have missed stating the facts.

With the above, outlined inability to correct but two of the many most important diseases of the kidneys, the physician will be graduated from school, enter the world of therapeutics to but fill the empty space created by a brother physician who has passed to the great beyond because mental force could not get through to express its identity in his kidneys—the condition that he had probably named Bright's Disease or Diabetes. His knowledge will be fundamentally the same as the recent graduate, viz.: the same chemical and physiological objects, although the mannerisms of their profession does continually change from spasm to apoplexy. Present day methods have not added one practical thing to the old study except a different means of approaching and grappling with the same monster.

His argument is similar to the treatment accorded the boy that is running too fast. "Put a few stumbling blocks in his path and compel him to proceed slower; if necessary, inject something that will deaden the excessive speed. If the pace is slower than you think it ought to be, make a toper of him by giving him his first taste of whisky, which is a mighty fine stimulant." His aim will be to experiment until he finds which medicine will paralyze or stimulate the most without killing you. If kidneys are working too fast, *paralyze them*; if working slow, *stimulate them*. In either instance the results that he gains are temporary.

The Chiropractor studies *restoration, restoring to the body what it formerly had when well, and now is absent when sick, that power that is yet unknown to their minds*, which is daily being reckoned with by every P. S. C. Chiropractor and is being allowed expressions normally following his adjustments.

The Chiropractor's success lies in the fact that he takes into consideration the knowledge of *Innate Intelli-*

gence and the bodies that transform and express such, how, why and what for. The uniting of these two great studies, and their many divisions into one universal subject is the greatest step that has ever been made in the study of man, beast, vegetable and mineral life.

The P. S. C. does bridge that gap. When a Chiropractor has before him a "kidney dis-ease" of *any* character, the *first* substantial basis that should form itself in his acumen should be "Is Innate Intellectual power leaving this brain in sufficient quantity, with proper quality and degree of speed?" The answer being "Yes," then we must consider the transmission; this being normal, the expression must be equivalent. The transmission being abnormal, a lack of or in excess means that expression corresponds as well and disease is, without a question, the result.

The Chiropractor does not care whether it is a shade of thirty-four or seventy-four or a coloration of forty-nine or eighty-nine. *It is the knowledge of one specific cause that would produce any degree of life or death from one to one hundred that we want* and then the ability of correcting it. *Chiropractic is just that and that is what simplifies our work, it is that which the world has been and is clamoring for, what they must have, that you have not had in the past but have now.* If such had been delivered, the Chiropractor would not be here today.

Where is *the* spot that we can place one finger on and say, "There is where Innate Intelligence is cut off from reaching our kidney? Where is that *one* block that is standing in the road? Where is *the* wall that stands between ultimate health and dis-ease?" Those are questions you demand an answer to when you apply as a student at *The P. S. C.* and intelligent, conclusive replies are *what this school not only delivers to your mind, but its graduates, as well as itself, prove to the world.*

Now and then in this series of lectures we shall call for patients from the audience that have that type of dis-ease under discussion. Their cases will be analyzed, the subluxations palpated for and found, the subluxations demonstrated and the adjustment given. Tonight we have two cases, the first one representing how the subluxations are produced and the second, the results of those subluxations and how the normal functions are restored following the adjustments given at the subluxa-

tion that the first case has proved exist. Last Saturday Case No. 1 was attempting to carry a range up stairs and while doing so felt something "give way" and today he is doubled or jackknifed. While we could, at length, ask questions which would bore the public and tire me, but a few will suffice. (For the sake of brevity, in publication, we have omitted questions and answers presenting the synopsis.) The trouble is quickly located as showing *some* derangement of the kidneys. Examination of the spine shows "K. P." badly subluxated to the left, superior and posterior. Being posted as to what Chiropractic could and has done, this gentleman lost no time in coming direct to "Chiropractic's Fountain Head" and getting it corrected. The subluxation was produced by the strain of forces, the external force, with the added weight of the range pulling him over was greater than the internal forces could resist, hence something had to give way; naturally the stove came down but the vertebra was pulled out of normal position. Following its misplacement it not only remained where it was pulled out but went even further and made the original condition worse. It is easy to burn an immense building with the light from one match that tons of water cannot put out, so in this case, he attempted more than he was capable of doing. It "stretched his back" and the vertebrae too far apart and when ready for them to go back, when he attempted to straighten, he could not do so. Remaining in this condition produced the permanent pressures upon nerves, hence his advent to one whom he knows can correct it quickly. We have illustrated an example of what would produce the subluxations spoken of. To give a typical sample of what has been done at *The P. S. C.* with Specific, Pure, Unadulterated and Philosophical Chiropractic in the past, I will ask Mr. Charles Wilson to please come forward.

There is much of the following conversation that we shall ask tonight that would never be questioned about in a *P. S. C.* clinic. We do so to prove, without a doubt that it was what it was diagnosed to be, Diabetes and Small-pox, and that not one but many and some eminent authorities had so diagnosed and prognosed the case. To the Chiropractor we do not care whether one or one hundred physicians had given the case up to die, the results that could have been attained would have been the same.

Q. Your name? A. C. F. Wilson.—Q. Live in Davenport? A. Yes, sir.—Q. Where do you live, in the city? A. North Dubuque street.—Q. Age? A. Twenty-eight.—Q. How long have you been sick, Mr. Wilson? A. Six years.—Q. What was your trouble? A. "Kidney disease."—Q. For the benefit, more of the audience than myself, I shall go into detail to find the character of your disease. You started to get sick six years ago? A. Yes, sir.—Q. What was the first symptom? A. There was a tired feeling, drowsy and aching back.—Q. What portion of the back, Mr. Wilson? A. Small of the back.—Q. Right behind the kidneys? A. Yes, sir.—Q. Was this drowsy feeling general? A. It was all over me so that I didn't care to move.—Q. You had no ambition? A. No, sir.—Q. "All in," as the "boys" say. A. Yes, sir.—Q. Was this a pain or ache? A. It was a pain.—Q. Did you ever feel you could get rest if you doubled over in this fashion? A. I would if I could get my shoulders over something.—Q. To set down in a chair and lean over the back, that gave you relief? A. Yes, sir.—Q. How long did this drowsiness continue? A. Up to about eight months ago.—Q. Did you find that it gradually increased? A. Yes, sir, all the time.—Q. For six years? A. Yes, sir.—Q. What condition was present in the kidneys that made it "kidney disease?" A. Urine became white colored and come quite freely.—Q. What would you call quite freely? A. It came freer than it did when I was well.—Q. How often a day on an average did you urinate? A. When I was well, three or four times and when sick I urinated every half hour in twenty-four hours.—Q. That would be forty-eight times. A. Yes, sir.—Q. Did you find the quantity, when urinating forty-eight times a day about the same as when you urinated four times? A. It increased proportionately.—Q. How much a day? A. I measured it at times and it was six and three-quarter gallons in twenty-four hours and four doctors in Davenport said "That was something to think about."—Q. Did you drink as much as you would urinate? A. I drank more.—Q. Then you must have been drinking all the time? A. Just about.—Q. What was the color of the urine when it was so great? A. It was white.—Q. Was there a sediment in the bottom? A. Yes, sir.—Q. Was that like crystals? A. Yes, sir, white crystals.—Q. Did you have your urine tested by any physician? A. Yes,

sir. Almost every one did so and they found any amount of sugar and albumen in it. When I was at Rush Medical College they did the same and they said they found great quantities of the same. They even said, after examination, that they "had not seen such a case on record as bad as mine."—Q. Did you find that this ache in the back kept gradually getting worse? A. Yes, sir, and the flesh commenced to swell.—Q. When you swelled, what was done for you? A. One physician sweat me from 7 P. M. till 5:30 A. M. with sixty big ears of hot corn and fruit jars filled with boiling water and then covered in bed with many blankets until I was so weak next morning I could not raise my hands to my head.—Q. When you were feeling so bad you didn't feel like working? A. No, sir.—Q. What occupation did you follow before getting sick? A. Carpenter.—Q. Did you keep working up to eight months ago? A. No, sir, for the last two years I didn't do anything.—Q. What do you suppose you lost in actual money that, had you been well, you could have earned? A. About two thousand dollars.—Q. Did you have to go to bed? A. Yes, sir. I was in bed most of the two years. I would be in bed a week and then be up a few days.—Q. Why did you go to bed? A. I felt so bad that I could not sit up.—Q. Was there other symptoms that you haven't brought out? A. There were.—Q. How were the bowels? A. No action.—Q. Did you keep taking something to keep the bowels open? A. Yes, sir, I took cathartics and injections.—Q. How was your digestion? A. It was poor.—Q. Could you eat anything you wanted to? A. No, sir, but what I did eat, I ate an awful sight of.—Q. What did you want? A. Potatoes and any kind of sweet stuff and didn't care for bread. I ate crackers most of the time.—Q. How was the condition of your head? A. I had an awful pain in the back of my head and on top.—Q. Was that a neuralgic headache? A. Sometimes it would skip around from the top to the front and sometimes I would be so bad I fell down.—Q. Did it eventually come to a condition where you had to take to your bed entirely? A. Yes, sir.—Q. How long? A. I was in bed eight weeks. I was up one day in the eight weeks.—Q. What was the longest you sat up at any one time? A. Not over four hours.—Q. During this period of six years did you do anything or try to doctor yourself? A. No, sir, I had a physician treat me.—Q. Physicians

in the city here? A. Yes, sir.—Q. You have lived in this city during these six years? A. No, sir, I have lived here three years.—Q. Where did you live before that? A. I was in Louisa County, Iowa.—Q. And you had a physician there? A. Yes, sir. And they sent me to Rush Medical College, Chicago, for examination.—Q. Did you go? A. Yes, sir.—Q. Who examined you? A. I cannot say. I have a receipt. I went before the professors and the school class.—Q. Did they diagnose your case? A. Yes, sir, and they said they could not do anything for me and sent me home.—Q. This was during the first three years? A. Yes, sir.—Q. And you were so far gone that Rush Medical College could do nothing for you? A. Yes, sir, and I corresponded with R. V. Pierce, a Specialist in New York.—Q. What did he say? A. The same as Rush Medical.—Q. In all, how many physicians have you had? A. Thirteen.—Q. You went to your home and later moved to Davenport? A. Yes, sir.—Q. Did you do anything for yourself while in Davenport? A. I moved to Davenport to get better medical attention and have had four physicians here who treated me.—Q. I will not ask their names. These four physicians are known in Davenport? A. Yes, sir.—Q. Are they known as being honest, sincere, up in all that is ethical? Have they a reputation and have they been in practice many years or just out of college? A. They appeared honest in my dealings with them, if their professional dignity is a criterion for their ethics then they are in; I asked for the physicians with reputation and these four held the top notch as having had the most experience as they are specialists with such diseases.—Q. Have you any letters of introduction or other written and signed proof to show that what statements you have made this evening are correct? A. Yes, sir. On March 18th, 1904, I was examined by Dr. Chittum, of Wapello, Iowa. This is his letter. (Dr. Palmer reading.) Wapello, Iowa, March 18th, 1904. I have today examined Mr. C. F. Wilson and find him suffering from diabetes. Very truly, (Signed) J. H. Chittum, M. D.—Q. Have you any more? A. Yes, sir. (Handing letter to Dr. Palmer), this letter was one of introduction from our family physician and the envelope is addressed "To the Dean of Rush Medical College, Chicago, Ill." (Reading) Oakville, Iowa, March 19th, 1904. To Whom It May Concern. Mr. Charles Wilson came under my care and

treatment for his present trouble Feb. 7, 1904. On first visit he was suffering from uremic poisoning. Specific gravity 1002, since that time it ranges from 1006 to 1010. On first visit no sugar or albumen. Respectfully, (Signed) W. R. Bolding, M. D."

Q. Have you anything more? A. Yes, sir. And this letter was produced. "Oakville, Iowa, March 21, 1904. To the Dean of Rush Medical College. Dear Doctor: The bearer of this note wishes to go before the class as a clinic. He is suffering from kidney trouble. He is strictly temperate and a hard worker. He is in need of the very best medical talent on diseases of the kidneys. Respectfully, (Signed) W. R. Bolding, M. D."

Q. What else have you? A. This next letter is from another physician that I had examine me to confirm the report of the first before going to Chicago: "Wapello, Iowa, March 18th, 1904. To Whom It May Concern: Having examined Mr. C. F. Wilson, I heartily concur in the advice given him by Dr. W. R. Bolding that he go to Chicago for examination and advice regarding his ailment. Very respectfully, (Signed) J. H. Chittum, M. D."

Q. Have you the results of any tests made upon your urine? A. Yes, sir. The following report was from Wallace Hadley, M. D., who is a specialist in pathology, bacteriology, histology, etc., New York City, N. Y., which reads: "A microscopic examination of your blood has been made and shows a considerable quantity of uric acid crystals present. The percentage of fibrine is increased to a marked degree. The hæmoglobin is deficient, giving a low color index. The red corpuscles are below normal in color, size and number. The leucocytes or white corpuscles are increased in number and are in a diseased condition. These findings indicate that the life giving properties of your blood are decidedly poor. Most sincerely yours, (Signed) Wallace Hadley."

Q. What results did you get? A. Nothing.—Q. Do you mean to tell me that you spent two years, unable to do a single thing, not earning a dollar and spending money right and left to these thirteen doctors for calls, prescriptions and medicines and then have "Nothing" to show for it? A. These are the facts. Yes, sir.—Q. Did they give you medicine? A. Yes, sir.—Q. How many different kinds? A. It seemed to me it tasted differently every day. The physicians would say "We will try this today and if that didn't work we will get

something different tomorrow," until I became nauseated with the making of me a swill pail to test those nasty things in.—Q. Did they say they could cure you? A. They said they would try.—Q. Did you, during the eight weeks you were in bed have physicians call? A. Yes, sir, every day.—Q. What did they say was the matter with you? A. They said I had diabetes in the worst form. Later on I broke out like eczema or small-pox.—Q. What did they call it? A. One said it was small-pox and was going to quarantine me and two said it was eczema. One of these men came three weeks calling twice a day and one two weeks and one made one call and said there was no use to come back.—Q. Then you had something more than diabetes? A. It looks that way.—Q. What did you do at the end of these eight weeks? What occurred then? A. I tried another doctor.—Q. And who was he? A. You said you didn't want to hear names.—Q. What science does *he* use? A. He was one of those fellows they say hypnotizes people, a kind of spiritualist or something of that sort.—Q. I suppose he lives in Davenport? A. Yes, sir. He has been here as long as I have.—Q. Is he considered a capable physician? A. I will leave that to other people.—Q. Where does this "spiritualist" hold out? Where is his office? A. At 828 Brady street. He came to my house, when I was flat in bed.—Q. Did *you* call him? A. No, sir. I wasn't able to attend to anything and my wife telephoned for him.—Q. Did he come out? A. Yes, sir, in the course of a couple of hours.—Q. Did he ask to see your tongue; feel your pulse; take your temperature; ask to see your urine or a lengthy role of questions and for a bottle of your urine for analysis; did he stick a bottle in your mouth, under the arm pits or per rectum to find whether you were hot or cold? Please state just what he *did* do. A. He said quite independently, that I ought to be out of that bed and that if I did not get there mighty quick he would soon know the reason why. If I had been able I would have come in contact with him about that time.—Q. Did he diagnose your case after asking many symptoms? A. He did not ask for but enough symptoms to analyze my conditions back to cause.—Q. Did he say you had small-pox, diabetes or did he give it any other name? A. No, he did not.—Q. Did he ask you any questions in regard to your condition? A. He only asked two or three and that was about

all I was able to answer. He didn't ask to feel my pulse, take my fever or anything of that kind. I began to think that certainly he was a funny doctor. Did not do anything like other doctors. Even his medicine case was what he called a "Suit Case Adjusting Table."—Q. Did he say you had small-pox? A. No, sir, he didn't say what I had.—Q. Did he prescribe any kind of medicine at that or any other time? A. No.—Q. What did he do to you? A. He gave me an adjustment.—Q. I believe you said "they" said he was a hypnotist; then if he gave you an adjustment he must have been a chiropractor. A. Yes, sir.—Q. What time of day did he call at your residence? A. At about a quarter past 12.—Q. What time did he leave? A. Just as soon as he gave the adjustment.—Q. You had been in bed for eight weeks? A. Yes, sir.—Q. How soon were you out of bed after having had that adjustment?—Q. Within the hour. I had my dinner sitting up, sat up for the afternoon and ate my supper, went to bed and slept all night. I had not slept much for almost a week.—Q. What did you have for breakfast next day? A. Three or four pancakes and half a dozen eggs.—Q. Some bread? A. No, sir. I never eat bread.—Q. Did you eat anything sweet? A. Anything I could get hold of.—Q. Did you have a peculiar craving next morning for something sweet? A. No, sir.—Q. Did this Chiropractor put you on any kind of a diet; and did he advise that you leave all sweets (sugary things) and starches alone and to go easy on drinking water? A. No, sir. On the reverse he told me to eat anything that I wished, at any time and all that I could get of it as long as it tasted good.—Q. What had physicians told you to do regarding your diet? A. They began by telling me to leave off one food and then another and still another, until I was starving.—Q. What did they do this for, what was the object? A. They claimed that too much of this or that was making an excess of sugar and albumen in the urine, that if they could shut off the income then the outcome would be normal.—Q. Did their results prove their contentions? A. It soon would have—when I was laid away.

Q. Did you come down town the second day? A. I went to *The P. S. C. Clinic*.—Q. How many adjustments did you take? A. Eight until I was able to hustle around and earn money to feed my already starved body.—Q. How many adjustments did you take alto-

gether? A. Thirty-five.—Q. And you went to work after you had eight? A. Yes, sir.—Q. And have you been working ever since? A. Yes, sir.—Q. How much water are you drinking today? A. Two or three glasses.—Q. And you drink coffee? A. About a pint a day.—Q. How much urine are you passing a day? A. Two-thirds of a gallon.—Q. Urinate three or four times a day? A. Yes, sir.—Q. Are you having any of this tired feeling today? A. No, sir.—Q. How long ago did you have those thirty-five adjustments? A. In March, eight months ago.—Q. Have you been feeling well since that time? A. Yes, sir. Every day.—Q. Been at work since that time? A. I have been going ever since.—Q. You have been feeling *well*? A. Yes, sir.—Q. And your condition was pronounced diabetes? A. Yes, sir.—Q. Was this Chiropractor called at the time you had the "small-pox?" A. Yes, sir.—Q. How many days before the eruption was entirely gone from your body? A. Three days.—Q. Did it go down after the first adjustment? A. It began to go at once.—Q. Did you gain in weight following the administration of the adjustments? A. Yes, sir. I could almost feel my weight coming back. I gained fourteen pounds in two weeks.—Q. How long was this after the first adjustment that you did this? A. If you will remember, I took two weeks' adjustments and then felt so good that I laid off for two weeks. It was then that I gained that amount.

It was at Mr. Wilson's request that he be the clinic tonight. Since getting the results he has, I don't know why he should not be enthusiastic. This case was undoubtedly serious and when the professors of Rush Medical College turn a man down and in addition four of the best physicians in Davenport, whose names I know as well as Mr. Wilson, and they pronounced this case diabetes, small-pox, there certainly could have been no question of what the disease was and there certainly can be no question of the fact that to-day this man is well in every respect and continues to remain so. He lost two years' time, at least, and over \$2,000 in money that he could have earned if he had been able to work, and no telling how many thousands were spent in a constant drain for doctor bills that were continually being paid. And, knowing Mr. Wilson, as I do, I will say that he must be absolutely unable to stand before he would take to his bed, for he is gritty and one that will fight to keep going. All that medical

science could do failed. The Chiropractor calls, sees the case, does not name it, gets his traveling table ready, advises no treatment but gives an adjustment and the man gets well—in eight days is at work.

We can hardly blame Mr. Wilson for giving up the carpenter trade and wishing to demonstrate such to others. Could you blame him for wishing to be a Chiropractor and then demonstrate to others by experience?

We see in retrospection of this case that two years of the very best of this man's life have been lost—absolutely a blank. Suppose this man had saved a small fortune for his family and he kept spending it. Reason where it places him. He must start life over again. The case is well today and remains so.

The adjustment is given, the foramina are opened. The nerves being still there, are subject to the command of their former function, transmission, and the man is well, normal in every function as before. The first case was well in one or two adjustments, because the cause is acute and the effects correspond, the adjustment is quickly given, the physical representative of that cause quickly adjusted, the restoration of functions quickly effected, and there exists nothing that can trouble him further.

In referring to that first case, to have allowed that cause to have existed would have meant kidney trouble in a chronic form similar to Mr. Wilson's. Early signs were becoming manifest since that accident that were not there before. They showed up within twenty-four hours after it and were absent twenty-four hours after the first adjustment. The case being acute such was possible. Both of these cases prove the efficacy of Chiropractic in "Kidney Diseases." Chiropractic adjustments are equally as effective in chronic, only it takes proportionately a longer time to return them to normal position. Power returns to the conductors and, lo and behold, it is but a question of time when the kidneys are at ease with their Innate Intelligence and the result is what? *Only one answer is possible—Health.*

HERNIÆ AND PROLAPSES OF THE BODY.

We know that every tissue can be more or less prolapsed. In the broadest sense, hernia is prolapsis; in the restricted use it is confined to a division where an opening has been created. A "rupture" means an actual *breaking or tearing* of the tissues involved. Dunglison's dictionary lists, within two columns, over one hundred and fifty kinds of herniæ. The medical conception of this disease is that some of the muscular and supportive tissues are *broken or torn*. If we reach detailed analyses we find that muscular or any other tissue is *not* ruptured or torn but that there does exist a slit.

Every connective tissue, between *all* muscular fibres is composed of cellular tissue. If this be receiving its normal quota of mental impulses, then the cells remain full and normal in form; but when a portion of these are hindered sufficiently to paralyze their function, then these very cells become more or less prolapsed and drop accordingly. In all such conditions there is a line between those which firmly attach above and those which pull by gravitation from below; hence a letting go of tissue cells. Not that these become "ruptured," but rather that *cells let go, one from the other*, until the aperture exists. This may be small or large according to the quantity of nerves involved and under pressure, and the restriction that this pressure makes on Innate impulses that govern the actions in that region. Relaxation of cells, one from the other, with the protrusion of the abdominal organs, then, is our basis in preference to the conception that tissues are deliberately torn by a strain.

All tissues are connective in function. It is this blending and intermixing of one tissue into the other that makes the body what it is—one harmonious organism. No one is capable of drawing clear, concise, divisional lines between one tissue and another. When well outlined, tissues are called osseous, cartilaginous, nerve, etc. In function every tissue aims to and does connect itself with some other and in this manner is a support to its neighbor. Considering thus, we can readily grasp

the idea that if its attractive properties are not normal, then a prolapsus of its constituents is the result.

To enumerate the various tissues that may be prolapsed would be a story almost without end, but the one prolapsus of which—even under abnormal condition—would appear most improbable, is osseous. Yet instead of this being rare it is quite common. The Chiropractor finds such conditions as osteomalacia; mollitius osseum, very often in his daily practice. They are met with daily rather than exceptionally. The above, and innumerable other conditions of bones are simply types of prolapses based around the same principle.

With this knowledge of blending of cells into tissues, regardless of character, location or function, we must realize that any one, two or three of these can become weakened and prolapses are a consequence. If muscular tissue becomes flabby, it drops and we know it technically, as "prolapsed muscles." You cannot speak of it as a hernia as yet, because there is no division of its cells. We can have a prolapsus without hernia but never a hernia without prolapsus. As a similar instance the tumor *may be* a cancer but a cancer is *always* a tumor. For instance, we can have a prolapsus of the brain, although a hernia of it is rare. A hernia, separation of cells, or prolapsus of any thoracic or abdominal viscera is possible because behind it are certain organs which may be loose, and hence capable of being protruded.

Prolapsus then, is the basis of all that exists in the form of a hernia. We must have the prolapsed organ before a hernia is manifest. Any muscle or other tissue is an "organ." Another classification is made, those organs which are supported in space are viscera. We can have *protrusion* of any viscera although only *prolapses* of organs.

You will notice that the main text, although including hernia, will be almost exclusively confined to fundamental conditions—prolapses.

Herniæ and prolapses are classified and named according to region, organs involved and character. Some have combined name as emblematic of two or all three conditions.

The most dangerous, in the surgeon's hands, are *all of them*. The most stubborn to yield to results are those in the hands of men who treat effects. Those figuring in the greatest notoriety are those that bring the large fees

to the specialist who attends to them. The greatest number of the operations performed for this disease are those of the abdominal region, for those of other localities have intelligence enough to secrete themselves where they cannot be tampered with by dangerous and harsh measures and where the best surgeon (Innate) adjusts them in Nature's own way.

The same space has the reputation of being most frequent, perhaps because the location is nearer the pocket book and the fee easier to cut out. They may appear more numerous and seem more weighty to the general mind, but remember the M. D. is too great to play upon the credulity of his patients and allow imagination to play tag with reason. From the fees gathered from such tactics are his beautiful homes and travels abroad earned.

The danger attending operation for herniæ are more serious than from the treatment of prolapses, yet ruptures, as great or greater, occur to internal viscera, and individuals come and go with these conditions for years when if surgical means were advanced and used, their lives would be quickly ended, "by the best surgical aid" with the beautiful results that usually follow an operation. "They could not withstand the ravages of the ether or the shock that followed."

Why not consider these subjects from a common sense, *practical* view? Oftentimes too much scientific argument and detail overshadows the real truth of any subject. Mystery shrouded in superstition has been the basis of medical studies for all time. Let us start a wide and never ending road such as lets in the beauties of broad daylight and is easy of comprehension by even a lay mind. Commence with normal man and consider him as he is and what changes must take place, step by step, *in him* to cause a hernia or prolapsis.

From the outside of the abdomen, going inward, we have, first, the cutis, second, M. obliquus externus abdominis, third, M. obliquus internus abdominis, fourth, M. transversus abdominis, fifth, the fascia transversalis and in the center the M. rectus abdominis and in the medium line the linea alba, each of which has a function to perform. This exemplification primarily, is to keep connective tissues together in an upright typical manner and in an even, regular state of tonicity; the object is the conversation of responsive actions to resist external forces that man may come in contact with, or, to

sustain tensions or strains that he may be called upon to meet. These organs must remain in a recognized erection and keep an equilibrium in order to carry forth that which they were intended to do. If they lose a part of or all of this function, it means that they become relaxed so long as the first cause continues to exist.

Should the epiploon, in any of its divisions, become weakened it means that the viscera, that it should support and restrain in situ, has dropped from normal according to the amount of relaxation that has occurred. This may be purely local or general throughout this region. Each tissue has a certain elasticity and expansive power but it is the *excess* of this, and its permanence that makes each and every hernia a possibility. It is the divisional study of each kind that makes of a hernia a mystery to every individual that has not studied the subject.

If an enfeebled or frail mesentric tissue that supports the various divisions of the bowels is present, if that is the organ relaxed, it is a "prolapsis." But, if in addition to this state of affairs the abdominal muscles weaken, allowing the weight of the prolapsed former to press against the weakened latter, the tissues will push forward and then, at some opportune time, when the individual is in a cramped, stooped, or strained position we have the starting point of the known, seen or felt hernia. The conditions that made such a possibility may have existed days, weeks, months or years before it broke out. The cause of the latter may have preceded the recognized conditions for years. The subluxation that made possible the prolapsed conditions could have existed months before it made an internal relaxed condition and this might have been existing years before the opportune time came to permit the necessary test of the strength of resistance that was then found absent. *The original cause remains the same*—the lack of current from the Innate brain to go through its proper channels to the tissues that are needing it. The physical representative of this cause could have been palpated at any period, immediately after its creation, before the muscles became relaxed, after the organs had prolapsed, or following the seen hernia. Its adjustment could have taken place at any stage and prevented worse from following. The Chiropractor stands as a preserver in (correcting) what would, had it continued to exist, have caused hundreds.

of lives to become blanks. If we have nothing further for which to commend this work, *that* will have sufficed to prove that he is a much needed performer upon the world's stage.

If the abdominal muscles are powerful, vigorous, solid and secure, then prolapses of any or all internal organs will not create a hernia. Reverse this order. If the internal viscera and organs are tuned to their normal position and can vibrate with the proper resonance and thus can withstand the daily ravages that man sees fit to turn loose on them, even though abdominal muscles are weak and drop out of normal configuration, a hernia still will not exist. One condition is existing in either; but to have the hernia in its truest sense two conditions must always be present; first, weakened abdominal muscles and prolapsus of the organs within, then protrusion.

Herniæ are further considered from the standpoint of whether they can be reduced by careful and painstaking means. Palpation of the parts can and does replace them, but if there was in the first place a cause that produced such a result, what has the replacing of the displaced parts accomplished? Preceding studies have not as yet reached this knowledge of cause and until this has been reached and the cause corrected, we stand without one practical demonstrated move superior to that of yesterday.

The question could be broadened to the extent of acknowledging that every tissue or cell thereof has a supportive property unto itself and must maintain its normal constituency. If such failed then the value of that tissue, so far as concerns the general whole, is lost.

To get to the root of this all important question is my aim. I see no good reason why we could not have a prolapsus of any tissue that has the function and property of maintaining a state of normal tonicity, and we are told by good authority that every tissue in the body has such function. If this property is lacking where is the tissue? It appears that this subject, when fundamentally understood is *an all important one*, and is detailed enough to include any place of every disease enumerated in the body. True, all function is but motion and this depends upon resistance (contraction) or relaxation, the non-existence of which shows the tissues are subject to prolapsus. In every disease an abnormally relaxed condition does exist and it is the basis for a hernia, should it be

carried to that extreme. In substantiation of this claim I believe that a hernia, rupture or extreme relaxation of the heart, either or both lungs, spleen, liver, stomach as well as the previously mentioned tissue, becomes a reality and explains many of the previous mysteries that have existed and with which the medical ranks are saturated.

A practical analysis will give you an example and show step by step segregation proves the contention outlined above. For the purpose we shall take hemorrhoids.

Cardinal conditions.

Swelling.

Dilatation of veins.

Hypertrophy of connective tissue.

(1) Rhombotic hemorrhoids (external or internal).

Dilatation of muscular fibres in veins and extravasation of blood into surrounding tissues.

(2) Varicose hemorrhoids.

Dilatation of vascular walls. Prolapsis of muscular tissue.

(3) Connective tissue hemorrhoids.

Hypertrophy of connective tissue stroma.

(4) Capillary hemorrhoids.

Impalpable weakness of capillary walls in mucous membrane of rectum, resulting in hemorrhage without inflammation.

In Nos. 1, 2 and 3, above, the hemorrhoids may be external or internal, of normal temperature or inflammatory. Combinations of the above types are more frequent than typical cases.

All cases of hemorrhoids are likely to be accompanied by a sense of oppression, locally, and by itching (sometimes) of pain. In the case of the inflammatory piles, the pain is burning and intense especially during defecation.

Causes. Interference (nerve impingement, due to vertebral subluxation) with the current of mental impulses flowing to the parts involved, the anus and rectum. This impeded current may express its abnormality in the improper performance of the following functions.

In type No. 1.—Muscular contraction of venous walls with rupture. Prolapsis.

In type No. 2.—As above, without rupture of veins.

In type No. 3.—Increase of cellular expansion and local impairment of serous circulation with lessened muscular contraction.

In type No. 4.—Simply lack of muscular tonus, which is prolapsis of capillary walls followed by traumatic rupture of walls and hemorrhage.

In all cases of hemorrhoidal inflammation, the excessive heat is due to slight impingement of those nerves conveying calorific impulses.

Itching, in piles, denotes afferent impingement only

Does not consideration of these subjects, from fundamental study, eliminate much of the detail of previous labor, or am I taking a wrong tack and holding my attention to something that is not professional and ethical? Whether or not these ideas shall cause me to be churched I care not, for I belong to no society or organization from which I could be expelled.

Where the final lodging place of such conditions will be is a point to be determined upon palpation of the locality involved. Suppose two hours were spent in ascertaining the exact organ involved, and its past, present and (then guess at) its future position "unless something immediate was done," by a person who has spent years at that line of work; I say, *suppose* he does this, what has he to show for the work when finished? Does this assist him in knowing cause instead of repeating effects that have been known for centuries? Where is the progression toward the knowledge of cause?

Suppose I have spent the time, that is considered essential, and have determined such possibilities and improbabilities! Does such knowledge help me the least bit in adjusting the simple subluxation that controls that area? I say No.

"Female complaints" known as retroversion and anteversion, or lateral tipplings of the uterus, hemorrhoids or piles in any form, floating kidneys, etc., and like simple conditions, are prolapses. The ligaments, muscles and supporting tissues that should retain these organs in place are not receiving the amount of power they should.

Suppose we spend an hour or two in discussing, pro and con, the 150 kinds of herniæ that exist. What would you know about the cause of disease or its adjustment when we had finished? Do not give me credit for originating this wheel of 150 spokes, the hub of which has

always remained covered until today. I do not know one-twentieth of them; what is more to the point, do not care to. I have no time to waste in that direction. Doctors have been born or made, and sons of doctors have become M. Ds. from time immemorial, and each has wasted his greatest efforts in considering symptoms, following which we are not told more *about the cause* of these one hundred and fifty classes than we knew twenty, fifty or one hundred years ago. What is more consistent, they come to *The F. S. C.* to gain a knowledge of *the cause* of this simple subject when rightly understood. We have, represented in our classes, some of the best brains in the medical and osteopathic ranks—what for? To learn *Chiropractic, the science of cause of symptoms*. In the latter they are letter perfect; the former (in their adjustment) is A. B. C. and is woefully non-existent. The “latter” is taught in any and every school; the former is only *The F. S. C.*

It is the unknown; that which is beyond their grasp that devolves itself upon you and me to ferret out. *The cause of hernia* does not exist in the knowledge of the above ranks. The medical man argues around weakened tissues and how to strengthen them. He has no knowledge of that which is necessary to give to tissue life, and the absence of which creates the lack of life or death. The difference between the states of life and death are enigmas to him and therefore that state existing midway, disease, is as much a puzzle as either of the former. If he knew one or both, all three would be daylight propositions that could be handled without tongs and utilized in repairing the one when partially absent and sending its forces into the direct channels to be utilized in creating a better man, mentally, physically and morally.

If he knows not what qualifications are necessary in man, as a general unit, how can he conceive of such qualifications in a segment? If he does not know what makes live or dead atoms, then *how* can he tell a diseased? If it is true that certain tissues display certain abnormal elements, before he has reached the culmination of this subject he must prove what made this condition reach such a state.

If he cannot *imagine* (let alone reasoning with facts) how a tissue can be normal, how can knives, saws, etc., take away or bring to it life in a body that is abnormal. He is trying to accomplish something, he knows not

what, for he does not comprehend what properties an individual man must possess to be his normal self; what he has in excessive or diminished quantity, when he is abnormal. Yet he delves into this physical with the black cloud of ignorance surrounding his cranium, and the intention of trying to get an unknown force or power into irreparable knots and tangles. If he were capable of measuring this healing power, could he dole it out and place it so accurately that he would not spill it into wrong organs? Has *he* intelligence enough to know its proportions better than Innate? Think it over.

The M. D. or D. O. are at a loss to reason out this subject from a philosophical, anatomical, biological, or any other "ical" standpoint. He has not been taught it. His conceptions are too ethical to see or grant its existence. He does not recognize other than what is seen. It is known that the animal suffers pain under vivisection and other brutal methods and yet you, when asked the simple question "What is Pain?" (that *he* meets in every day practice, in almost every patient), you are at a loss to know how to answer and while he is concerned yet he is totally ignorant of what compositions and elementary necessities are required to make pain a possibility. What is further, I openly challenge any person to explain this subject while clinging to the greatest superstition of all—Sympathetic Nervous System.

When knowledge is based upon such an unsuitable foundation, can you not see that it is height of folly to trust such a valuable piece of mechanism to men who, though they try to be honest, have not the capabilities to accomplish the desired results no matter how high or how sordid their intentions.

Their unproven hypotheses demonstrate the fact that they do not know the true state of affairs. They have not opened their eyes to what is now absent in the pro-lapsed tissue and will be there after the Chiropractor has adjusted the cause and returned the normal impulses that were absent before. This is an accomplishment that the Chiropractor contains within his curriculum. mentality and hands providing he was taught at *The P. S. C.* a substance that can be controlled in its expression. hence it becomes a servant to him when below normal but his superior when normal or above. To the M. D. it is *always* a master for he never reaches it. The Chiropractor asks for and gets what he wants, the other party

tries to *force the issue* and, finally failing, advises the use of the truss to cover his blundering surgical mistakes.

It is not our intention to antagonize M. Ds. or D. Os. As a rule they are good fellows but I must maintain what I know to be true, and Chiropractic must and will reach a positive foundation. If necessary we will ride over their bodies to establish facts hitherto unknown. They know, as well as I, that they lack many foundational elements in which every study they have investigated is lacking. It is to fill this gap that we reach forth and elaborate upon radical thoughts in this lecture, weaving it in and around the subject of prolapses of the viscera.

Did you ever seriously ponder about what makes *A* a live man and *B* a corpse? Did you consider the difference between them? Let us dare to think. *A* and *B* each have a brain, nerves, spinal column, stomach, liver, bowels, spleen, kidneys, heart and lungs. *B* has every *physical* property necessary for digestion, assimilation, nutrition, his body entirely is there, he has never seen the surgeon's knife. His corpse contains two lips, arms, hands, all the bones, muscles, every tissue and viscera that a *live* man has. Corporeal elements are complete but still *what is it* that is absent in *B* that is present in *A*? What is that one absent element? You say "life." But *what is life*? You may answer "It is the spirit of man." But *what is the spirit of man*? Then you give thought to the problem and perhaps reply "We are dealing with questions that are far reaching and no one has solved the problem in the past. Greater minds than mine have gone insane over it. We will let it go." No, *we will not let it "go."* We want it, will search for and *demand* an answer. We are entitled to it and I know it can be had providing we go after it in the right light. You consider these thoughts according to past teachings, which are to respect the Bible according to the conceptions given to you from a certain dogma, hence you try to answer this problem along those lines and eventually reach the conclusion outlined above?

This substance, virile power, may be called many names. Theologists call it God. Many for want of better and deeper knowledge base their name around their observations of its actions. You will find such names as God, Spirit, Subconscious Mind, Intuition, etc., which

but speak of various depths of conceptions. Some are more concentrated than others. All are based around a belief or faith. None of the above names are expressive of a science and are of the practical development and application of known quantitative ideas in their philosophical and mechanical method of working them through the body. A few thinkers believe that mind rules all but the how, why and through what channels they have not deciphered. Instead of progression and independent advancement like an Edison, they have fallen back upon dogmatic faiths which cannot link mental and physical together, therefore they cease to exist other than as a belief that the mind rules although they do not see or know how.

The Chiropractor looks upon man as an intelligent mental and corporeal entity. One cannot exist without the other and continue to be a *living* model. This "something" means that it must be considered in characteristic style as to its expansion as to how much it does to the human body. Only one name is indicative enough and elaborate enough to cover the field of labor involved—innate intelligence—expressing the ability of this power to be the fullest Intellectual Inherent Power.

In the study of physiology, from all standard text books, we find that it is supposed to be a branch of the science of biology (Life) that pertains to the how and why of functions of the animal or plant. Kirke's physiology, a universal standard for college and academic work, has the following: "The question arises, however, is there anything else? Are there any other laws than those of physics and chemistry to be reckoned with? Is there, for instance, such a thing as "vital force"? *It may be frankly admitted that physiologists at present (1907) are not able to explain all vital phenomena by the laws of the physical world; but as knowledge increases it is more abundantly shown that the supposition of any special or vital force is unnecessary, and it should be distinctly recognized that when, in future pages, it is necessary to allude to vital action, it is not because we believe in any specific vital energy, but merely because the phrase is a convenient one for expressing something that we do not fully understand, something that cannot be brought into line with the physical and chemical forces that operate in the inorganic world.*

"It will be in connection with nervous system that we shall principally have recourse to this convenient expression, *for it is there that we find the greatest difficulty in reconciling the phenomena with those of the non-living.*"

Contradicting the above author is Morat, author of *Physiology of the Nervous System* and Professor in *The University of Lyons*.

He says in part: "It is obvious that a being endowed with life possesses characteristics and presents manifestations for which in dead matter we can find no parallel. . . . Here is brought to our notice a fact of a purely internal nature, eluding observation, as it is generally understood in science, but which common sense constrains us to attribute to beings resembling ourselves, while at the same time denying it to all objects in which this resemblance cannot be discerned.

"This reciprocal link not only controls the relations of the living being with all surrounding objects; it is also, and simultaneously, the distinctive feature of its organization. From this double link, so frail in itself, and yet so intimate, proceeds the unity of beings endowed with life. . . .

"A science having for aim the study of a being so constituted could never lose sight of this double character. . . .

"In the past, and even at the present time, physiology has overlooked and still overlooks the fact of the being which it studies possessing sensibility; and has in every case refused to acknowledge this sensibility as a causal or conditioning influence in the determinism of vital phenomena. . . . As physical science finds no place for sensibility, neither has physiology accorded it one. The time seems to have arrived for a re-action against these exaggerations.

"In both cases the nature of the link is unknown to us; but none the less does this link exist, and is in biology the foundation of all that distinguishes it from pure physics."

Kirke's physiology or any other standard, for that matter, bearing upon the study of the body, is devoted to the study of *dead* tissue. Morat is the first modern thinker that I have found that admits that there is a superior intelligence that must be considered in biology and while he admits that it is known and spends much

of his time in detailing what it might do, he admits throughout the entire book that its whereabouts, the how and why, are questions unanswered in his mind. He spends much space, time and good thought trying to reconcile his efforts to what he would like to do with direct functions guided by an intellect but he never can decipher such a momentous question as long as he holds fast to the Sympathetic Nervous System. That always has been and always will be a stumbling block. I recognized this as one of my first steps and took up such studies as would prove its non-existence and that it was based upon superstition, and I believe, today, we can and have supplanted it with a practical reply, such as allows us to reach the top ring that men of all ages have been trying to reach. Today we eliminate many pitfalls and elucidate just such truths as J. P. Morat would give much to possess.

I say they study "dead" matter, not necessarily "dead" in the sense of being removed from the living body, yet studied almost entirely from what would or would not, does or does not, happen following section, etc., etc., from the source of its being.

We familiarly speak of *dead* matter when we wish to refer to the corpse. That matter is alive, yet not sufficiently so to permit independent movement. The difference is one in which the intelligence is absent, therefore while some life does exist, it does not exist in a form of sufficient quantity to permit its circulation, therefore the difference between the two forms is that in one the life circulates in definite channels and in the other it does not circulate.

Innumerable mechanical and electrical devices, etc., have been invented to facilitate (?) this study, and over a third of the space of each book above mentioned is given up to investigations and experiments with tissues that have been completely separated from the living body, or tested when under the influence of ether, etc., with practically the same results. This being true, what have they to show for their study of *death* in its millions of forms? It is not surprising that medical colleges started with the intentions of studying the dead, have been doing that very thing for thousands of years and would have continued to study what dead tissue is or is not liable to do—if a few cranks had not dared to begin an investigation into what is life—where does it

come from and how does it act? It is not surprising that death is so persistent in their ranks when their work has been following that type of study for years. The study of *death* takes four years, but a good course in the study of life can be had at *The P. S. C.* in twelve months.

When Innate Intelligence is absent from man, his physical refuses to go. When this is absent the bowels *cannot* move. They are *dead*. When that intellect-power is not known to these tissues every organ, bone and membrane in the body is inanimate matter. You say to the corpse, "John, move your legs," and the carcass is still. He *is dead*. That which *caused* him to walk is gone. Therefore he does not reply. You say to the paralyzed man, "John, walk," and John hobbles or creeps along. Why? Because the *entire* control over the limbs is wanting. He has a *partial* (life) use, but not entire, therefore it is known as "paralysis," which is *partial* death or not an *entirety* of life. You may ask the third man to walk and he responds with all the activity that a healthy man is expected to have. Why? *He is physically expressing the mental equivalent*. He expresses *life* in its *entirety*. What moves the latter? *What* has the third man accomplished that No. 1 could not do at all? What has the last man in its entirety that the second only partially had? Could you answer these questions by saying his "blood was out of order"? Man has an *Inherent Intellectual Power* (Innate Intelligence) and this force is put into action and consequent motion indicates expression, the quantity of which proves the amount and quality of life that is coursing through his individuality.

Did you ever think that no matter what *you* or your innate does, a thought must be first? What I am saying must exist in thoughts just one minute before it is uttered. Thoughts precede acts, but many a gesticulation precedes expression; what I mean is that you have thought "I am mad" and wish to say it and express some emphatic movement at the same time to impress your words more vividly upon the mind of the listener. If you will analyze your actions slowly you will find that your hand hits the table before the word "mad" is out of your mouth. The thought for expression and the thought for action had their creation at one and the same moment in two different lobes of the brain, thence

issued the impulses simultaneously at the same time the harmonious actions followed. What must be done with *thought* to make expression? *Give it power*. Unless you give the thought power, its practicality is lost. It amounts to nothing.

Every action taking place in your or my physical this minute, our dinners in the stomachs, our breakfasts in the bowels, the water, wine, beer or whatever you drink, is being put through a process of digestion.

What is performing every minute function of the physical body? This leads us to the issue of what is woefully absent in all physiologies, as taught today. It is that *one* subject which *must* be studied in connection with all material subjects; that we must unite with the physical to make its existence an entity that is beyond question—*thought and its power*. Thought and power are the first two steps toward an existence upon the physical plane. Upon this issue any thinking or observing person will quickly agree, but I shall maintain that these thoughts and the power that is given to them are not controlled by you nor me. They are guided by *this same intelligence* which precedes man's standard; her capabilities outrank ours many times. Innate Intelligence stands above *you*. This spiritual mind is in contact with the external as well as the internal man, in all his divisions. There is nothing that you may do but what she sees the every movement. It is that mind that prompts you that certain moves are wrong, conscience, if you will. It is that intelligence that sees all things, receives them in the form of impressions and then thinks over and acts upon them. It thinks thoughts and *then* gives them expressing power and passes through nerves *from* the brain *to* every organ in the body. Your stomach is receiving innate thoughts and power which is required to maintain a churning motion. It is thought that keeps action and motion interblending to make of you a living entity while the other, without thought, is dead. I wish to emphatically impress the idea that life consists, not in the thoughts of your educated mind, but in those of Innate. Did you ever think (with your Educated mind, not Innate's) that every organ, viscera or tissue in the body is receiving its *despatch of thought* power in the form of commands with forcible impetus behind them and that it is this, expressed, that sustains motion-life?

Every muscle must have 100% of that power to keep

it moving normally. When your stomach works it expresses that amount of volume of force, providing it be normal. If 100% of power reaches a tissue then its action is normal. If only 50% of thoughts can get to a preordained destination, then the organ is paralyzed for lack of power, is one-half the normal between the range of 0 to 100%; death at any intermediate stage may exist and is named accordingly.

Every tissue is supportive or connective in function. If it is not receiving its normal quantity of *Innate* thought force then it will not express itself normally. Suppose something should happen by which a portion of this power is cut off. Would or could you expect it to go with normal speed? Would you expect an engine to run without power?

Suppose by accident my right arm below the elbow were cut off. Could you expect the arm to perform its work *as well* away from the body as with it? You would know that arm was dead. How do you know? You were aware, by deductive reasoning, that there was a source of power somewhere in the body, that nerves were generally given the credit of transmission, hence when the arm was sectioned completely, this power was absent, the member was separated from the origin of its thinking controller. Suppose we cut it off at the shoulder. We know that the source of power that moves the arm is not in the arm. Suppose we cut the spinal cord at the base of the brain. Man is physically dead, for you have cut off power.

Suppose that, instead of exercising the extreme measure of *cutting* a nerve, we produce pressure upon it, constrict its size, thus shutting off its volume of transmission. The ability of the expression of action depends upon quantity of power that gets to tissue and this depends entirely upon the size and the freedom of the nerve. If a heavy constricting pressure be placed upon one, its capacity is decreased. Therefore, the function of that nerve depends entirely upon its being unimpeded or its degree thereof. You can create such a heavy degree of pressure that the same abnormal results as a cut would produce. The arm will be functionally paralyzed. Partially obstruct impulses and the arm would dangle and in a short time the shoulder would droop.

Don't you see now that the term "Prolapses" becomes broad enough to take in all internal as well as

external tissues? The principle underlying has for its basis the same tissues, therefore the abnormal application becomes so vast as to make a universal subject. Having for its basis the same cause, differently located, it therefore affects tissues in the same manner wherever the same functions are involved.

We have touched upon the point whence this power comes, the presence of which makes tissues upright and erect with a trueness of contractibility; the absence of which brings the opposite in various degrees. Our brains are as dynamos that transform etherial power to our bodily uses. Occasionally I hear people say, "I don't see anything in your system." Chiropractic was laughed at as if it were a joke to be quickly discussed and cast aside. It that person would *think and reason* he *could not* deny the thoughts already detailed before you to-night. He could not deny there is a power, a *life*, there. All organs are receiving thought force and we will admit that we think only with our brains. As for *thinking thoughts* with our solar or any other plexus, the idea must be dismissed as too ludicrous to tolerate. We have been taught to believe that these plexuses made power, but when we realize *now* that power is but thought, then we must look higher than a belly for our sustaining properties. The two hemispheres of the brain are the only thinking organs we have, therefore *all* power comes from them. Bear in mind and try to reconcile it with your sympathetic nervous system. If such are facts then *why* deny the existence of another evolution in today's progression that, if we put a stop upon that which carries this power there will be a prolapsis or hernia of that organ?

If I possessed a gold mine and no one restricted me from digging and bringing out its contents, none should say I was poor. Your bodily wealth depends upon how much mental is brought to the surface. This illustration holds good in life where we realize that health is wealth. To have health means that *life* must issue from its mine—brain—in unlimited quantities. If gold is dug (mental transformation), and the shaft (spinal cord) and its elevators (nerves) are in good working order, enabled to bring the gold to the surface (peripheral) and your smelters cull the good from the bad (tissue expresses one function in contradistinction from the other), then the product of this labor is pure metal (health). This simile

is applicable to you who are healthy or sick. Some are rich and others quite poor. Some bodies are not far from starving for lack of the actual necessities that keep their bodies living. Why? Some of their viscera are not in contact with the source of their physical bank (brain)—can he be poor? The one who is poor is the man who slouches or drags through the street. Why? His viscera, tissues and muscles are prolapsed. Why? His bank stands ready to offer him all the finance that is necessary to tide him over a crisis, but the collateral that is offered as an inducement to get the assistance does not appeal to Innate. He offers the explanation that *certain channels are choked*, the paths are crowded, the outlook is bad, therefore a conservative judgment would decide that the investment was very unsatisfactory.

The bank says, "If you can convince me that you know how to handle wealth I will extend it to you with a willing and glad hand. There is no use to offer it, it cannot be delivered to the party needing it. The bank has more cash on hand than they need for daily transactions, but the carrier that should deliver the currency is choked. The banker may be a personal friend of the man that needs the wealth to tide over a certain circumstance, that becomes greater the longer it stands. He realizes the distressing circumstances in which the man is placed, but what is the use of wasting time sympathizing or offering condolences that do not help? What *will* do it is the actual money deposited in the hands of the man that must have it. This still remains an impossibility because the *common carrier is impinged*. The result is that in a short time, for want of this necessity, the firm goes into bankruptcy. Had some practical person, mechanic, farmer or laborer, stepped in between the intelligent banker and the sufferer *and opened* the channels of communication, all would have been well and the life of another firm been saved.

We have drawn from our imaginations another crude illustration to assist us in bringing out the idea that Innate stands ready, with unlimited thought force to give. She is freely willing to spend providing the circumstances show a demand and will use judgment in its expenditure. If the power is spent as fast as delivered there will be no prolapses for want of power. The clerks must deliver the goods as called for. The firm must

see that plenty of each kind of goods is in stock and ready to be delivered when purchased. Then this firm (body) composed of two minds, and the clerks (nerves) and the goods (impulses) will be in complete harmony with the manufacturer. No discordant tones will then be heard from either end.

The quality of goods delivered by such a healthy firm cannot be questioned. But let one stumbling block be interposed and no matter how heavily loaded the carriers may be, they will cease to go further, stop where they are, and the fellow crying at the other end loses his standard and delivers inferior qualities of commodities and it but remains for the public to soon realize that shoddy goods are manufactured in this or that viscera. What is the thing to do? Talk to the man who is making the power or coin? Argue with him that he does not make the proper kind? Scold the poor merchant for something he cannot help, avoid or study the field or cause carefully, and remove the impingement that obstructs his capacity of transmission between point of manufacture to that of expression and then allow normal results to issue without coaxing or treatments? Would such conditions tend toward the issuance of a prolapsis or a hernia of the tissues, or would it, on the contrary, issue the very best that the market had and could afford? The fault is not at either end nor in the conveyors, but in the transmission of mental impulses. It is to this that we must look for cause. Direct your attention to the practical parts.

We have shown that the firm can collapse when they have not the essentials upon and around which business is based—wealth of currency. The human factory is judged likewise. They must deliver the goods. When they do not there is an inspector that complains, and soon the factorial manager is in an uproar because a certain organ is lying out of its place. Instead of remaining in situ, it soon crowds the next door neighbor. The latter continues to deliver work, but not with the greatest ease. Could it have the greatest expansion, then the work of the first would be much facilitated. Although crowded, it is continued as before in cramped quarters. Oftentimes we see great adaptations between men in a factory to help a fallen one. Innate Intelligence will internally adapt the shapes and sizes of various organs to a fallen one. This is but one provision of this

human bank in its various divisions to make up, tear down or adapt in its self preservation.

The term rupture is commonly used to designate a break. When some organ is minus the cash to sustain itself, then it must be prolapsed. This divisional condition may be confined to a certain portion of a tissue, an entire layer, organ, viscera or many of each. The organ in which continuity is broken is the one in which the various cross fibers of the various layers of abdominal muscles have little if any resistance and the weight of the prolapsed organ inside gradually works through these muscles and protrusion takes place.

Knowing that a hernia is a bankrupt condition of certain tissues for lack of their life sustaining properties, which must come from the inside, we meet and face the question, "What must be done to correct its cause and return it to normal?" According to the bank illustration, you would say quickly enough, "Open the channel, remove all obstacles and let cash flow to the man." When that is done, the currency will then buy almost any pleasure he may wish. This would be a simple example of dealing with a bank.

The human treasury has not been conducted upon a similar simple principle, but upon a basis of complexed and mystified superstition, believing in witches and supernatural power that were contained in some toad or rattlesnake, medicines, etc. You have been made to believe that that which was a necessity to make your body rich was contained in small pellets or liquids that some wise man had to make for you. If, after trying these and many more, you still find that you are weak, you are advised to cut out some of the body's portion. The fact remains that it is shy of cash to start with. Why, now, blame the suffering organs or remove them from the scene of disaster? They have been "naughty," but they are not the cause of their own destruction. They are and have been the blunts of our ignorance for centuries. Instead of removing *the* cause of the disease *in* man, the M. Ds. have purposely (through ignorance) made them, but when an operation bill is due, where dollars and cents are in sight, he will use good common sense in removing any cause or stumbling block. It is the cash and experience that he desires and he is licensed to butcher, or to inject anything until the case has culminated in a worse condition or death. Looking at man

in the sense of his being a bank, portions of which are trying to run without a sufficient supply of cash, the entire field is thoroughly covered when we say, *remove the obstruction to the tube, restore* that which conveys money to the various divisions. This principle has been overlooked. Why? Because of its simplicity. The time consumed is too short, the dignity following such rapid changes from diseases to health is not ethical, nor does it command the respect that long, weary hours, and many questioning glances between the physician and the soon to be bereaved mother or father, sister or brother, might command. A style is issued which must be closely adhered to, regardless of whether cause is a part of the issue or not. To make a deep and reverent impression is what must be accomplished, for upon the reverence that a family has for its physician depends the future income of that man. If a life is lost, it is a matter of small item, providing respect has been so nurtured that it brings future work.

We have saved many prolapsed bankrupts from going further toward destruction by adjusting causes. The mint coins money. Suppose it was delivered to you and me *through mediums* at the rate of a thousand dollars a minute. Suppose that, through an accident, something obstructs or falls, as an obstacle, on the conveyor and makes it impossible for the coin to reach me freely or at all. Will you use common sense or will you cut out the abnormal portions? Cannot you realize that cutting off supply means hurried death?

Is it good judgment to tear the bankrupt firm to pieces and then tie the various segments of a hernia together again, thinking that by second union greater strength will be added? Do you use the principle of tearing down *effects* to make them better, when the first cause remains unknown and untouched? Why kick the prolapsed man when he is down and out? He could not spend.

Is it common sense to cut muscles, peritoneum or other tissues and then sew them together, thinking by so doing to assist in this healing process more than before? Have you knowledge to comprehend that stitching fragments is what heals them? The one man *can* do; the other is beyond his scope. It takes more than opposition to heal. The first cause is the inability to get this man's wealth to where he can utilize it. If this current was

continuous no difficulty would have arisen. There must be first, creation of wealth; second, means of transmission, and third, expression; then why lay the blame on the tissue that is unable to maintain a standard? Do you think it advisable to place crutches under the man's arms, leather thongs around his loins to which are attached balls of wood, iron, rubber, or an armor plate on his abdominal muscles to compel them to stand erect? Is it necessary to further weaken tissues by reliance that is placed upon such additional ornaments? Would it not be better to find where the obstruction was that was stopping this man's wealth from reaching its abnormal expenditure? *The first cause is what must be found*, located with a mathematical exactness, and then adjusted. The fact of supports being daily used proves that its true cause is, has been, and will be, undeciphered. If cause was known and corrected, effects would never be treated.

Brain creates power and gives it to nerves. Nerves are conveyors to tissues. Tissues receive and express. Brains, creative powers, are normal, hence there is no cause there. The peripheral tissues are abnormal. *Abnormality cannot duplicate itself*, for each condition represented must have its cause, until we reach fundamental cause of creation which is present today in everything. Tissue is abnormal. Brain is normal. We have left one step, what are the transmitters or conveyors doing? To them we look for the solution; it is quickly found, for a pressure exists upon them at intervertebral foramina. Here, then, is the mischief maker of all trouble. Instead of berating the brain or trying to add foolish auxiliaries, we will correct the cause. Would it not be better to re-establish this current; that power between your brain and the rupture? If your philosophical ability will carry you far enough to go behind the treating of immediate symptoms, if you can see through the veil of mystery and superstition and walk into the daylight of science and the art of cause of what life is and how it may be obstructed, then you are reaching a comprehension that is an incipient rule.

To pass "phony" or counterfeit money will not do. You may tell the customer at the cashier's window that a worthless check is "just as good" because it has the ear marks. You may even ask him to get cash through stealing from some other depository, but all efforts fall

on barren soil unless the sufferer possesses an internal creation and ability of adaptation to *his* body, accomplished through honest and honorable means.

You ask why this expansive and practical knowledge of connecting the body with Innate Intelligence has never existed before? Before, during and following the time of Hypocrates, they knew what was on earth in connection with the organical body. Physicians worshiped one god, which was material and made of clay, gold, silver, marble, or stone, in various forms and shapes, such as crosses, or crude shapes of men or animals. They prayed to these, thinking they contained, within themselves, somewhere, the almighty power "from whom all blessings flowed." They believed this power ruled every subject, whether vegetable, animal or mineral. The vital issue of *how* this deity became an equivalent, a counterpart in man, was never thought of. He comes in here and goes, when we are born, live or die, yet the value of such a great unity in connection with disease was too far fetched to be observed and needed something more than they had to bring it out. I can offer no reasonable excuse for their inability to utilize such powers. From that time to the present there have been two extremes of thinkers. There is the theological student, who studies exclusively the spiritual entity as an entirety. He has made that his hobby until today the church exists based upon a philosophy that is purely spiritual. How God becomes a reality in man other than "through his body" are scientific points unknown in the ministerial ranks as well as in therapeutical. He knows nothing of the physical as exhibiting the direct continuity of one with the other. He studies the ordained writings of inspired leaders. As for the physical, that is not altruistic enough to reach his ideals. The opposite is the M. D.; who considers only the physical. He knows nor cares for nothing but what can be weighed on the scales, seen with the microscope or tortured with adjuncts that are not now nor never were intended to be created by man *for* man.

If asked what it is in man that *cures* or *heals* people of their physical or mental ailments, he would say, "Yes, we cure." "How do *you* cure people?" "We give medicine." "What is there in medicine that cures?" to which he will offer the following: "God made the vegetables and animals for *our* use. In each one is some chemical property or affinity that we give to the body

when we find that substance unduly diminished." But, doctor, is it lacking in that man because he has not been eating toads, lizards or the testicles of man or beast? Is the absence of a certain poison the reason why he must eat it to fill up? Is it poison for poison? If so, where will the first poison have its start, or does that commence from nothing? If so, why could not each successive poison do harm likewise? Why give to the body poison No. 2 that must be killed with No. 3, and where will each stop in this never ending game of tag, you're it?

Why are such and such chemicals absent in A and B, although they have never eaten other than the regular foods as healthy men? Why are the chemical values normal in B and abnormal in A? To which he will reply, "The body does not create *these* chemicals in right proportions and quantities; therefore we must fill the gap." If you wait to supply the body with the exact poisons that it lacks, then you will never use vaccine virus, anti-toxine and antidiphtheretic poisons, which have killed more than they have saved from disease. But why does not the *body* do its work normally? It does in B, why not in A? *What is it that is present in B that is not in A?* These questions are reaching deeper; for fear of a corner he replies, "While we cannot answer *some* of your questions, yet we do know that medicine has an effect upon the body." "What is it?" "A stimulating effect." "What does it stimulate?" "Nature." "What is nature?" "It is something that exists somewhere in the body, and we try to get it to work slower or faster as our education has taught us to think best." "*Who* is nature and where does she reside, *through* what channels is she stimulated, and what are the successive steps of how *intelligent* response performs their functions?" are thoughts that stagger every M. D. to whom they are propounded. The spiritual side is nothing to him, because of the impracticability of putting it into practical use. It is beyond their grasp. Instead of opening channels to allow its expression, they help to clog them with poisons and adjuncts that are damaging, in so much as they crowd the tissues with a something that is damaging to a live tissue and worse for a prolapsed one. The opposite extremist, the spiritual man, knows that everything that lives *must* have a spiritual phase behind it.

The fact has never occurred to these men to link their forces into a unity. If the two had created a practical unity, each could see where his sphere of usefulness would be much enlarged. If both their thoughts had become a unity, each would be the same. The minister would be the physician and vice versa. One could deliver the work of the other, and, in fact, the *minister* would be all that his name implies, to minister to the wants, needs or demands of sick or well men. The minister, instead of *preaching* truth and further enlightenment of the good of God, would *demonstrate* its practicability. The physician, instead of doping the body, with bad intentions, would no longer be needed, as his ground would be covered by the only intelligence that holds the power to allow God to become an active participant in man's welfare. Why not make of each a practical science instead of allowing each to continue, neither complete nor practical so far as man and his daily issues are concerned? The minister does not help to heal or cure the ills of flesh or mental, and neither does the physician, yet each tries to accomplish that very thing. Each puts himself forth as an authority for a certain dogma, yet neither one is capable of delivering the goods that he might like to, were he an idealist or individualist.

Apropos of this I wish to show that the theologians are recognizing this weakness. The following comments substantiate this fact. The *Woman's Home Companion* for July, 1908, has the following under the caption, "The God-With-Us Cure For Human Ills."

In speaking of "Christian psychology" we note "Their studies in psychology convinced them that there was an intimate and powerful relation between the psychic and physical parts in man, and that it was not wise to divide man into compartments, and say this part is for the priest to prescribe for, as it is psychic, and that part is for the physician to prescribe for, as it is physical, but that man is a unit, an entity."

"They recognized that something had been lost out of Christianity, since Jesus asked the infirm man at the pool of Bethesda if he would be made whole, and since Peter commanded the impotent man at the gate of the temple beautiful, in the name of Jesus of Nazareth, to rise and walk. This *something* that has been lost is that Christianity has a redeeming power for the cure of the body as truly as for the cure of the soul.

"The older appeal was to the soul, and the man's preparation for eternity. This new movement takes hold of his *mental and bodily life* and fits him for daily life *here and now*.

"The complaint is going up from everywhere that the church is losing its hold on practical men and women. * * *

A purely spiritual appeal does not arouse him.

"But here is a new way of reaching the man of the world. His modern way of living, with all its hurry and worry, has gotten onto his nerves. He sleeps poorly, is depressed and melancholy, has nervous breakdowns, is dyspeptic and sluggish and miserable. The same man who will not listen to a purely spiritual appeal wants help, and wants it badly. The church that can promise him wealth with which to do *his* work wins him. His bodily pain is very real to him, for it is so much nearer than a cramped and dormant spirit of which he is not conscious.

"No small factor in suggestion is the bringing into prominence the man's own latent dormant manhood as a child of God. He is made to believe that his true self, heretofore too weak to assert itself, awaits its opportunity to show its ability to dominate the situation.

"Such a famed psychologist as Professor James of Harvard gives his approval, saying it is time psychology did something.

"What Professor James referred to, when he said it is time psychology did something, is this: (Psychology, with its experimentation, its theories and principles, has heretofore been a theory of college classroom and laboratory. Now for the first time it is set to work for practical ends. It reveals an immense subconscious realm in which are lodged all possibilities of good as well as the rootage of evil habits."

Talk to any experienced physician and he will honestly state, "The less medicine given the body, the better." His educational system is all wrong at foundation because of its unstable, fallacious policies. Talk to the minister and he will convince you his religion is the true philosophy of life, yet he must admit that it cannot be applied to the body's needs through talk. He preaches about how God healed the wounds, sores, etc., of others, yet he cannot do it today. The minister of the gospel goes to the home of the sick *and prays* with the assistance of her friends, or asks the congregation, on Sunday

morning, to pray for the Sister So-and-So, and he may pray, on his knees, for six hours with wild exhortations and appeals, and if, when he came in, he had turned the patient over and given her one Chiropractic adjustment, taking one-half a minute, he would have done more to make of that sister or brother a philosophical unit and connected him with God than all his supplications could have done had they been carried on for years. One is the practical application in connecting the God that was in the patient but could not be expressed, and the other was the belief or appealing to some with the hold that something would be given to the body which it did not already possess. It already had a God, only through subluxations, it could not find the avenue of expression. The following occurrence will practically show that three hands at the oars, in a time of need, was worth more than three minds at prayer.

DIDN'T SEE IT THAT WAY.

Three ministers wanted to cross the Mississippi River to attend a revival at a place which boasted no regular ferry. Brother Syles and Brother Beamish weighed at least two hundred pounds apiece, but their companion was a mite of a man, weighing scarcely one hundred. They got a boatman to take them over, but in midstream a severe thunder shower came up and the waves threatened to capsize the boat.

"Brother Syles," said Brother Beamish, "I think we had better join in prayer."

"Do you, though?" shouted the boatman. "Wall, I say you don't! You two big ones come here an' lend a hand at the oars, an' let the skinny fellow pray."

Why are both theories impractical? *Neither holds the link that connects both, yet Chiropractic supplies every relation of these affinities. The minister does not possess the knowledge of how to create a union of his theological theories with the physical, and vice versa with the medical man.*

The truth of this is verified by the conversation held recently at the trial at LaCrosse, in which the attorney for the defense asked the president of the Wisconsin State Board of Health (now one of the vice-presidents

of the American Medical Association—Allopathic Branch), "How many specifics have you *today* for *specific* diseases?" He said, "I presume you mean how many medicines have we that can be *depended upon* to positively secure certain results. Is that your question?" "Yes, sir." "We have *five or six*." "Is it true that you have only five or six specifics that you can depend upon?" "Yes." "Do you mean to say that you, representing the best medical brains in Wisconsin, have only *five or six* medicines for diseases after all these centuries of mingling and interblending with the best thinking capacities of the world; that that represents all you have *today* for all your labors?" "That is true." *Think* of it! "What are the specifics?" "Vaccine Virus, Antitoxine, antidiphtheritic serum, etc.," and he named "five or six" theories that are pets now. That is why he was positively correct, because they are being experimented on now, and these they think are all right. I merely give this introduction by way of stating that if such represents the knowledge the medical profession of Wisconsin has today, I feel that it is open for somebody to do some thinking. It is open for some of us to dare to think outside of the walls of tradition. Ten years ago the Chiropractor was prosecuted for what he did not know nor could not do. Today he is being maligned for what he does know and can do. Today they realize that we are doing something, and the prods are being made sharper, but competition of that sort only intensifies our ambitions to give to the world successes for tomorrow in contradistinction to the failures of today.

We have dared to penetrate this spiritual man's very foundation and say, "What have you that is practical? If you have that which supplies the missing link between the real existence and its manifestation in the physical, we want it." We study what he has and listen attentively and sincerely to his teachings and we find that as far as the practicability is concerned he contributes nothing of value. Then we look to the therapist hoping and thinking that certainly he has what we want, and are more than surprised to find that he, supposed to be the preserver of our health, has less good reason for taking that position than the minister. To all which we cannot but remark, "We have studied your ancient and modern works, many failures and few successes, and you tell us now you have 'five or six specifics,' and we

know *they* haven't worked out, and you say that is all you have." As a result we stand with open mouths, gaze and ponder at the callosity of the ignorance that has been preached and forced into our lives by law against the most simple common teachings of reason. They mean well, but how can *they continue* to "mean well" when they know that "medical science" of two thousand years ago was nothing, two hundred years ago it was not much more, and the physicians of today stand abashed and ashamed when you refer to medical practice of 100 years ago, nor would they resort to that stage and give us the medicines used then. If they attempted such a thing the public would rebel and force the nonsensical issue to a close. What will people say 100 years from now of the present day practices of treating effects? Will they not think it strange that it took so long for the public to realize that the cause of each and every disease was in man and that such must be adjusted before health can be re-established? Will they not think the present fads of bugology ridiculous? Will they not realize then that the medicine of today is as much folly as we see that of 100 years ago to have been? Especially will such be acknowledged when a standard bearer of today, representing the state's interest, says, "We have only 'five or six specifics.'" Where is the physician today that can define his movements and say that he benefits his patients and derives results by a definite channel? Where is the physician that realizes that a hernia is caused by a loss of power from brain to tissue? Do you know that the greatest of them with their great universities cannot do better? I sometimes think the man without an education is better off today, for *he is forced to think* before creating a field of his own.

A patient goes to a Chiropractor. He has already traced out his nerves and knows where subluxations exist. Shall he spend an hour questioning the patient, "How does it feel, so and so, after you have had your dinner? How are your bowels and liver? What is the condition that exists before or after you walk? Condition that ensues after the bowels protrude?" While such questioning may have its value in determining the bearing of one effect upon another, and how they, as a whole, make this or that combination, to which is given a specific name. What is in a name, if it does not advance the knowledge of *cause*?

I believe that sincere physicians will admit that effects and the knowledge gained therefrom has never enabled them to assist the patient other than as it gives them an insight into the method of treating them for the present and supporting them in the future. What caused them is an item too deep for him, unless he looks in the abnormality itself for its cause, and this is an element that has never carried one point than to get the "five or six specifics." The M. D. has been raking that ground for centuries and has nothing practical to show for it today.

Let us leave that side of the question. *He is an expert* on effects, an adept in putting the patient through a sweatbox and asking what he has or has not, how he feels, so and so at such and such times, etc., etc., but when it comes to the knowledge of cause and how to correct that, then the Chiropractor stands head and shoulders above him. That is his specialty and has been for years. The former ignores it. He says he has it, but where did he look for it? Either at the point of expression, or external to the human body. No intermediate cause could possibly exist. Chiropractors look for the cause in a foreign location compared to the point of expression yet internal to that body that is suffering.

If a patient with hernia comes to a Chiropractor he does not waste the patient's time by asking questions that are of no value in assisting him in adjusting causes. It is immaterial to the Chiropractor whether it is an inguinal, scrotal or umbilical hernia. Tell a Chiropractor you have an "abdominal hernia" and he can, will and does follow it to cause. He will start from subluxation of spine and trace the impinged nerve which is tender, inch by inch, leading him to the hernia, or he will trace from effect, inch by inch, until it *leads him* to a subluxation. He can trace from effect to cause or vice versa, either way being exactly correct and reaching definite conclusions the correction of which proves his ability to open channels and give Innate Intelligence full sway in accomplishing her work.

I said a moment ago that the cause of hernia or prolapsus was an impeded current of this mental power in reaching its organ. It is a fact, and you and I, as Chiropractors, know it is, that subluxation of vertebræ are the physical representatives of the cause of endless troubles, *why* is it necessary to do anything with the

abdomen? Why play hide and seek with a bowel that is protruding? *Why not* adjust cause?

I feel someone thinking, "If a bowel was protruded or we had a strangulated hernia, would you replace it by hand and advise the patient to wear a truss while giving adjustments upon cause?" No. Having spent some of the best years of my life in this work, I speak conservatively and guardedly in saying I have never yet found it necessary to use local measures in such cases to do what could be accomplished more accurately and better through vertebral adjustment. To produce either of the above conditions we must have, first, a prolapsus of the abdominal muscles; second, prolapses of the viscera internally; third, the protrusion of the same; fourth, a lack of mental power at and in those tissues; fifth, ability of nerve to convey but lack of something to carry; sixth, a pressure upon nerves which shuts off this force in its passage between the brain and periphery; seventh, an external concussion of forces which meets the internal resistance, the two, together, forming subluxations. The same subluxation that makes the abdominal muscles weak is the identical fellow that creates the prolapsus of viscera, hence one condition is simultaneous with the other. They go hand in hand. If those fibers going to abdominal muscles are slightly released from impingement and the internal prolapsus remains the same, then one protrudes through the other while the contractions of the other become greater than before, and a tightening grip takes place around its orifice. The cause must materially change to create the different expression of effects. A strangulation follows always in the wake of permanent condition, hence to correct the abdominal features by hand is but another form of treating effects. To adjust the subluxation is to immediately release that abdominal form of contraction upon the outside and create a normal drawing inward of the internal organs, hence you correct the strangulation by adjusting its cause. How much better this is than treating effects or allowing a repetition of the same at some future date. If you will correct the one subluxation that is making the two different points of expression, then, in proportion as you are releasing this pressure on both cables of fibers and allowing Innate power to reach both places in a normal amount and express its counterparts in like manner, you will find that the kinks of the bowels

will recede, and in proportion as that bowel goes back will those fibers of the slit heal. Under adjustments these two simultaneous actions work in harmony.

Another person is thinking, "Is not hernia produced by straining, over-lifting, etc.?" How many men are today stooping in cramped positions and lifting heavy loads and yet how few of these have hernia? On the reverse, many a man or woman has hernia or prolapsus and does not know what heavy lifting is, having never strained themselves at any known time or occupation. You or I can lift the hands, or may use the abdominal muscles in any one of a dozen strained movements, but the fact remains that we will not have hernia. What condition is dissimilar between the two men that makes a hernia absolutely impossible in one, no matter how much he may strain, while this man who will do the easiest piece or bit of work will slit the tissue in several places. Why? A is receiving the normal quantity of brain impulses, which keeps his muscles up to normal tonicity, and where he lifts a load he is doing just as when we use our arms or other muscles.

For hernia, whether cerebral, thoracic or abdominal, no matter where, you will always find subluxation as the cause. This is the product where diacnemias existed before the time of the existence of the hernia. He had a fall, wrench, slip, twist, or over-lifted more than he was able, and in that way produced a subluxation of a vertebra, which shut off current of mental impulses.

In review of this lecture, I might say that, while we may appear to have rambled from the original text, I have done so for a purpose, viz.: To elaborate upon what was not known and to give substantial reasons why we have differed from our predecessors. We have found a lack of knowledge along definite lines which has created a gap, and while our present intentions are to confine our research to the therapeutical issue, yet you cannot help but see that this same chasm exists in a large majority of other sciences taught. If man has not been understood correctly how could the comprehension that he may try to get from anything else be correct? "Study thyself and then know others," is a motto only too well applicable to this subject.

We have not spent much time upon *what kind of* hernia you may have. what name to give to a certain prolapsus, but, on the reverse, we have considered this sub-

ject broadly, and covered the field in the fullest sense. We have studied that which is life to the tissues. We have gone further and found through what paths this power is conveyed. Where it was made has been considered, and we have even dared to step behind that and actually discovered what causes each and every hernia, no matter where located or in what degree. If these points had been covered, discussed, and the facts threshed out hundreds of years ago, and the real light shown to us, then we would not need to observe that medicine is a fashion with new frills and laces today which are to be discarded tomorrow. It is only too well known that the game of guesswork is played on a trying checker board and nothing can be settled at any time. If these men had accomplished what must inevitably be reached—a knowledge of causes and how to correct it—there would be no occasion for Chiropractic, Chiropractors, or this talk upon these subjects tonight. The absence of such knowledge demands the man of the hour to prove it to you and to the world. If medicine had accomplished all of this work years past or was doing it today, saving acute or chronic cases of prolapsus from ruining many lives or allowing them to struggle and exist through life in a debauched condition, then Chiropractic would never have been born nor would Chiropractors be flooding the world today. Our work would have become unnecessary before we started. Necessity is the mother of invention. Show me that our work is not needed and we cannot exist.

What is the Chiropractor here to *do* to a hernia or prolapsus? *Nothing*. What *are* we here for? To adjust that cause that makes prolapsus a reality. When that is corrected man cannot have prolapsus. Man is a unit which is complete so far as having an Innate Intellectual power and ability to express it. As soon as Innate can express himself through the physical man, then the hernia, tear, prolapsus or rupture does not exist. The Chiropractor proves that man is a philosophical completeness. He unites the physical with the mental; knows that from the mental originates power; realizes that this force must be transferred from the brain and shipped to all organs in the body; and as they receive their daily, weekly, monthly, and yearly shipments of power, they will retain their normal equilibrium; and that if they retain this there will be no abnormal position of tissues, organs or viscera.

"RHEUMATISM."

Webster's Dictionary says rheumatism gets its name from "rheum," to flow, and "ism," a "doctrine or theory, especially a wild or visionary theory." Rheumatism theorizes about a something that flows throughout the body. "Rheumatism" is "Med. A general disease characterized by painful, often multiple, local inflammations, usually affecting the joints and the muscles, but also extending sometimes to the organs, as of the heart." —*Webster*. Chiropractors leave superstitions behind; medical and osteopathic students cling to them. Blood is, to them, the source of life; it is the only substance, in concrete form, that can be microscopically seen, that is recognized as flowing. As "life" flows from it, disease can do no better, hence the title for this disease. As "all diseases have to do with blood in some form," then *every* disease can be aptly entitled "rheumatism." Every medicine is given to the stomach with the hope that it will "flow" it to the diseased, bad, stagnated blood, which will "flow" it to the *local* bad blood in the specific organ, where the "rheumatism" is.

Dunglison says, "Rheumatism is a word used to denote a *variety* of clinical states, the underlying cause of which is *supposed to be essentially* the same." The forms of "rheumatism" in the same dictionary include arthritic, capsular, muscular, nodular, etc., etc. The diagnosos, prognosis and etiology of these *differ*, yet he further wishes us to understand that these multiple specific affections, with many various definite names, shapes, locations, etc., have "the underlying cause of which is *supposed to be essentially the same*." Is it possible to have *one* cause, "essentially the same," in each person and yet manifest different forms? "Like cause, like effect" is very antipodal when applied to the science (!) of medicine. It is possible to reproduce like with two sexes, but like breeds like. As well attempt the birth of cats or dogs from human beings as to sustain the above. It is hollow mockery to call attention to these inconsistent facts only too well known to medicine. For medicine we need sayings like "many effects, one

cause," or "many causes, one effect." Either one applicable to this flowing disease.

"This disease may attack joints, muscles, fibers or serous structures, or tissues." As different tissues are composed of different chemical affinities, it is incongruous to assert that "the underlying chemical cause * * * could be essentially the same," knowing that medicine is the treatment of diseased conditions with chemicals. Different chemical diseases, in different chemical structures, necessitate different chemical causes and chemical treatments to correspond with each.

"It may be acute, subacute or chronic in its course and duration," yet its "underlying cause" can be the same. The functions involved are often antipodal, yet the "cause is the same." Some correction is necessary to make *Dunghison* accurate. He even states that the cause of inflammatory rheumatism is "the same" as where the joints are ankylosed. A softening condition with "the underlying cause * * * essentially the same" as that which would harden the same tissues.

"The morbid anatomy and etiology of rheumatism remains doubtful. The causes commonly ascribed are the presence of lactic acid and excess of fibrin in the blood, cold, and microorganisms." He credits the "commonly ascribed" theory, paramount in the medical world, that microbes are "A" cause of rheumatism, and, if rigidly questioned and compelled to produce a logical process of how the normal was made abnormal by microbes, they would be lost in a maze of bewilderment, for many connecting links are needed to complete that chain of reasoning.

"Practically we know that the disease is due to some abnormal product of the bodily chemistry which produces the constitutional condition termed the rheumatic diathesis." Quain, in speaking of the etiology of rheumatism, says: "In a considerable proportion of cases, rheumatic arthritis follows ordinary acute rheumatism immediately, or it appears after an interval of several years, during which time chronic rheumatism of a milder degree may have been complained of. Persons of all ages may suffer, but the disease generally begins between twenty and forty. It is commonly believed to be more frequent in women. Depressing influences of all kinds, including acute diseases, menstrual disturbances, chronic uterine disease, frequent pregnancy, puerperal

disease, superlactation, the menopause, prolonged physical exertion, privation, unhealthy surroundings and mental distress unquestionably act as predisposing factors. The disease is hereditary in the same form as acute or chronic rheumatism. Gout is very often present in the family history, and not uncommonly tuberculosis also. The influence of cold and damp as exciting causes is very marked. *In some instances injury of a joint is the starting point of the morbid process.* Occasionally it follows gonorrheal rheumatism." He tells us a cold is a cause. In return, what causes a cold? He says microorganisms are a cause. Why haven't all people the same, as we breathe the same air? Why does a cold manifest itself in combination with a peculiar type of rheumatism and not in another? These questions arise when reading this paragraph. His explanations do not answer them. If you are a rheumatic, have suffered, tried to get relief and failed, think of the innumerable questions you have asked physicians and how unsatisfactorily they have been answered. You have asked until mournfully compelled to cease bothering your ignorant brother. How many questions would you like to have answered today that "medical science" (?) does not touch upon.

"The prognosis of this disease is favorable as regards life; *but unfavorable as regards cure, comfort or ability to follow active bodily employment.* The prognosis is much better in the rich, who can seek relief by change of climate in the earlier stages, than it is amongst the poor, in whom the disease must in a measure be allowed to pursue its progressive course." The man who can pay railroad fare from Davenport to Florida "can seek relief." Thousands are seeking "relief," but so few have found. The man living in Florida who suffers from rheumatism, born and "contracted" his "flowing" rheumatism there, pays his fare from Florida to California, to "seek relief." The Californian who "contracted" rheumatism can go to the springs at Bath, Maine, and "seek relief," but the poor man in Florida, California, Davenport, or anywhere else, must suffer. "Relief" ("unfavorable as regards a cure") is a blessing of the rich. Health is a commodity that is not (?) equally dispensed to rich and poor. There appears to be a marked difference (?) between the bodies of the rich and poor man that appears to allow the wealthy to get

this substance that the poor cannot touch. The rich man has the money to go anywhere else than where he now is to get *something* which costs distance, time and wealth. The poor man suffers with rheumatism, he falls heir to a fortune today, and lo, he becomes the relieved one tomorrow; *did money do it?* We are told, "the prognosis is much better in the rich," therefore the above physical difference when money is the go-between. Health is a substance bought with money. Such is the scope of generosity of wisdom doled to the multitudinous crowds by men representing centuries of education.

Under the subject of etiology—the cause—Quain says, "Of the predisposing causes of acute rheumatism, the most important is inheritance, which can be traced in twenty-seven per cent of all cases." *Twenty-seven percent!* What about the *seventy-three* percent, three-fourths? They cannot be traced to a "predisposing" inheritance.

Under "the determining causes" he says: "But *no definite etiology relation can be traced* between prevalences of the disease and weather or season. Rheumatism may suddenly make its appearance *after a sprain or other injury to a joint.*" So far he has *not* given even a tangible cause. This man is *trying* to establish a justifiable *cause* without success.

"Some authorities regard the disease as infectious and occasionally epidemic; others as caused by a drain poison. A specific microorganism has been described as the cause vera." If you are in close proximity to a rheumatic patient, beware! It is *becoming* infectious. He wishes us to believe it is transmittable from person to person, through "a specific microorganism." "Special microorganism" but no "specific" knowledge to show or prove how. It is too bad these small fellows cannot protect themselves. Who has ever feared catching rheumatism? Very few. This authority (?) ought to call for quarantine.

"In disease which runs so uncertain a course, and which may be complicated by such a variety of dangers, *the prognosis is necessarily most uncertain*, but in a given case *there is at first no possible means of foretelling what* course the disease will run in any one of these respects. *The prognosis must be especially guarded* in persons worn out by mental or physical overwork." He warns his brothers to be very guarded as to how they

say the bug will eventually leave the body. It is carefully worded. So far I have but very little tangible knowledge of the cause as gained through the investigations of these two authorities. I find there is a faint ray of hope for the rich, but none for the poor.

"The prognosis of chronic rheumatism is favorable as regards life, *but very unfavorable as regards cure*, patients rarely losing the tendency to recurrence of pain throughout the whole of their life." This man of a science (?) which "flows" represents the combined knowledge of generations, thousands of minds, and says a poor patient must suffer the constant recurrences of "flowing" pains. What good is a poor patient? What good is *he*? If a patient must have *them*, why have *him*? If I knew I had to go through life with pains, I would not pay heavily to find it out. He temporarily deadens the sensibilities, but when that is past the relapse comes in tidal waves.

Osler, the world's highest authority on diagnosis, said two weeks ago at a medical banquet, "Gentlemen, the less you know of drugs, the better for your patients. Today I give only two drugs, one to stimulate, the other to deaden." This man was formerly diagnostician at Johns Hopkins University, and now fills a higher like position in a London university. In his "*Practice of Medicine*" upon "Rheumatic Fever" he says: "An acute, non-contagious fever, *dependent upon an unknown* infective agent, and characterized by multiple arthritis and a marked tendency to inflammation of the fibrous tissues." "Dependent upon an *unknown* infective agent." Think! They are treating something that has an "*unknown*" cause, guessing at a certain condition and meanwhile are wallowing in a sea of despondency as to its origin.

In speaking of "Etiology," he remarks: "But, as Church remarks, the *returns are very* imperfect (this holds good everywhere)." He tells us rheumatism exists in all seasons, degrees, in any part of a season, from the infant to old age, makes no difference as to sex, if there be any discrepancy at all it is more among females than males. Now note: "It is a deeply grounded belief with the public and the profession that rheumatism is a family disease, but Church thinks the evidence is *still imperfect*." He quotes Church as an authority, and yet it is a very "deeply grounded belief,"

showing his opinion also. There exists a "deeply grounded" difference between faith and science which is based on facts. A majority of you *believe* in religion. Do you respect that as a science? It is a "belief," a "faith," which may be unbounded in that you *hope* the conclusions will be worthy of further confidence. *Science is deduced facts*. That is why I ridicule the "beliefs" of medicine, for it is not based on one physiological fundamental *fact*. Life, the essence that is needed in every sick person, is the first thing that is ignored in the every action upon the part of the physician; it is the most important study tabooed by the medical student, it is the *greatest* power that is ridiculed by the medical practitioner everywhere. Can you call anything a science that ridicules its creation? Science is an accumulation of deduced, known, tested facts. *Osler* says that what they know is a "deeply grounded *belief*." He has no contentions to prove that it is a "deeply grounded" *fact*.

"The bacteriology of the disease is *still under discussion*. *Singer's* results have not been confirmed. Special stress has been laid upon the tonsils as the point of entrance of the infection." If there are any rheumatic patients in this audience I would advise them to take special precaution not to open their mouths. If you are young, and do much perambulating at night, I would advise a mouth guard which will effectually impose upon these intruders the duties of remaining outside or inside, according to which side they are on. If you are well, then a muzzle ought to be worn to keep them outside. If you are sick, then you should wear one to keep them inside, for to let them outside would mean to infect somebody else that is not intelligent enough to wear a muzzle. In either instance the muzzle must be worn and I would suggest that laws be framed making it a penitentiary offense for man to run at large without them, day or night. Clap one on at birth and allow it to be removed only at death. Just how we must circumvent the eating proposition remains to be deciphered by our medical friends who hold our existences illegally within their grasps.

"Some have gone so far as to say that there is always a primary infective trouble in the lacunæ of the tonsils, to which rheumatic fever is secondary, arising from the absorption of microbes or *their products*. "He empha-

sizes the absorption of these microbes and perhaps they, in themselves, would not be so bad, but "their products" leave another trail of diseases. Upon these "products" we would find other scavengers and "their products" and other scavengers must follow them as cause follows effects and consequently, as small as these first microbes are there will still be others until the microscope will not detect them. To get a muzzle so safe as to cover all of these is the vital issue. "And the local lesions are really trophic in character, or the primary nervous disturbance leads to errors in metabolism and the accumulation of lactic acid in the system." He says first symptom produces the second, the second produces the third, the third produces the fourth, and the fourth the fifth, but don't tell what caused the first. We thought we had it well formed when that "primary infective trouble" arrived but we were sidetracked. We might assume that the germs induced this "primary" condition in the "lacunæ of the tonsils," but why should the germs use such discrimination in ignoring some people and attaching themselves like leeches to others, or particularly centering out the lacunæ of the tonsils as a fertile pasture to live in in preference to any other organ? It appears that some fundamental principle needs to be explained and then we can intellectually know *why* this germ fastens himself to rich and poor alike no matter where he may live or go and under all circumstances where he may be placed.

There is a great diversity of opinion as to the source of this disease. The causes commonly ascribed by the medical fraternity are heredity, the transmitting of diseases from progenitors, sudden changes in temperature, infection by microorganisms, lactic acid and excess of fibrin in the blood.

Osler in his *Practice of Medicine* says, "The multi-form manifestations of the rheumatic poison in childhood and young adults may very reasonably be referred to the effects of the toxins of microorganisms." He again says, "it depends upon morbid material (lactic acid) produced within the system in defective process of assimilation."

The osteopaths in the etiology of rheumatism differ but little from their medical cousins.

Dr. A. T. Still, the founder of osteopathy, says on page 130 of *The Philosophy and Mechanical Principles of Osteopathy*, under the head of rheumatism: "Before

the pain begins at the joints, you are sure to find that all gas has left the joints. Thus electricity burns because of bone friction. Some gas must be between the bone joints. Thus we find great use for atmospheric pressure to hold bones far enough apart to let the joint water pass freely over the opposing ends of bones. There is a natural demand for gas in all healthy joints of the body. Reason leads us to believe that gas is constantly being conveyed to or generated in all joints. Before rheumatism appears the separating gas has been exhausted and there follows friction and electric heat because of there being two or more joints in one electric circuit or division.

"We thus get what we call neuralgia, rheumatism, sciatica and so on to the full list of aches and pains not accounted for to date by our philosophers."

Dr. A. P. Davis, in his work of 850 pages, *Osteopathy Illustrated*, says that rheumatism "Is impeded capillary blood circulation." That in rheumatism "we have a disturbance caused by the precipitation of acid crystals of lactic acid."

The osteopath differs only from the medic in his treatment of this disease in that the former aims to accomplish with manipulation what the latter tries to do with drugs.

Dr. A. P. Davis says, "Our treatment, then, for rheumatism should be directed to the promotion of the circulation of the fluids of the body. For which he prescribes the osteopathic "General treatment," which consists of over 200 movements and takes nearly five pages to describe.

The P. S. C. differs from both the above schools in the etiology and pathology of this disease. The allopaths, osteopaths, as well as other schools, are therapeutical, they use remedies in treating this disease. Chiropractors do not treat the disease, they adjust the cause of the rheumatic symptoms.

The following will illustrate how a Chiropractor adjusts the cause of rheumatism, and wherein their adjustments differ from the treatment of other schools.

A. P. Bracelin, M. D., was badly crippled with rheumatism. He took four adjustments on one vertebra, which replaced it, relieved the impinged nerves. He was entirely well, although sixty-four years of age; he again walks as though but thirty.

C. H. Murphy, one of our prominent attorneys, whose office is on the corner of Second and Brady streets, was brought to *The P. S. C.* by S. J. Evens, D. D. S. Mr. Murphy had sciatic rheumatism and suffered untold distress. One adjustment took the pressure from the nerve and gave instant relief. In one minute the expression on his face changed from one of great pain to that of happiness. How about lactic acid, microorganisms, or lack of gas between the joints?

The adjustments were given as quickly as you would strike one hand with the other. One of the Chiropractic principles is brevity, if you can do the right thing quickly don't be an hour or all day about it. Whenever you have made the right move, don't use unnecessary time working over your patient just to make him believe that you are trying to earn your money. Don't deceive him, yourself, and your patients by studying useless studies.

Rheumatism cases of long standing take more time and adjustments.

Chiropractic adjustments replace the displaced vertebrae, thereby taking off the pressure from the nerves. Being freed from impingement, they assume their natural function of conduction. It is easy to do when you know how. Can the reader see any resemblance between the medical and osteopathic cause and treatment of rheumatism, and that of the cause and adjustment by the Chiropractor?

If you are a student of the tactics of the medical members, you will notice he finally reverts to some "primary lesion." "Rheumatism is caused by too much lactic acid in the blood." "But what makes that?" "Poor nutrition in the body." "But what makes that?" "A general run down condition of the body." "I don't question that; I know I am run down, but what made the run down condition of my body?" "You probably are of an exceedingly nervous disposition, probably of a highly irritable temperament." "What do you mean by a highly irritable temperament and how has that to do with the nervousness, and what has nervousness to do with the lactic acid in my body, and how has the lactic acid anything to do with my condition?" You may even chase him back to what you think is a starting point, and he will begin another circle upon more technical grounds and soon the bewildered patient is turned loose, the

doctor satisfied he has settled him this time. But suppose you have a "rheumatic" patient that is a doctor (and there are plenty of them) and he quizzes his professional brother. In two minutes they are both at their wits' end to give satisfactory answers to each other, and then these frankly admit their incapacibilities. One rheumatic patient entering the office of the M. D. asked for medicine to cure him. The doctor charged \$5 for advice, and then said, "If that medicine does any good please report, as I have the same disease." Persistence in running down these chains of reasoning will compel him to admit "There is much unsettled work." If there is any in this audience that has rheumatism, you know that the proposition that I bring is only too true. You respect your family physician as *trying to be* an (professionally) honest man, he *tries* to do the best he can. How often he has "*tried*" and kept trying by changing the medicine every day or week. He hands you a new prescription with the request, "I want you to try this and watch its actions. It has been recommended as a positive cure." For a week the patient reports that it is not a help and if anything he is worse. The doctor tries and tries again. He is searching for a specific that *will* always do the work. The doctor soon ends as all his cases and knowledge does by saying in twenty years, that he is sorry, but he will now allow you to try what you please. You go to a drug store and get a bottle of medicine for fifty cents and it does you some good, more than you were paying the doctor \$15 or \$20 a month for.

Osler lays great stress upon the complications that may ensue. He has six pages of complications that may follow rheumatism. He says it may go into the lungs and bring on many lung troubles, or into the heart. It may swell the joints and make them stiff and ankylosed.

This man of education (*if* he has a science), ought to take this case of rheumatism, that has been standing only seven or ten days, cure that man and save him from running the balance or perhaps forty years of his life with those endless complications. If he has the ability he ought to demonstrate it in this man who has this *acute* case. Under his charge the patient *ought to* improve. Instead of proving how this man could get well, by what means and instead of showing where complications are impossible with the correction of the cause, he spends much time portraying the pitfalls and injuries that will

blacken the rest of the life. "He will have stiff joints, his legs and arms will become useless and they cannot be used, he will suffer torture and Hades on earth," etc. Isn't that a beautiful prospect for these men of science (?) to propose to this enlightened age? *Think it over.*

Occasionally they will give publicity to their mistakes but usually they are well covered (with four feet of earth) but this one he publishes. "I saw one case at the Montreal General Hospital in which we thought possibly the sudden death was due to Fuller's alkaline treatment, which had been kept up *by mistake.*" The publishing of this statement proves the danger of medicine. No wonder laws were made to restrict its use to those who have spent four years to find out how dangerous it is by series of tests on living animals or human beings. I think medical laws not strict enough. Medicines are damaging and more often kill than cure.

"The drug treatment of acute rheumatism is *still far from satisfactory* though the introduction of the salicylic compounds have been a great boon." Take away the drug treatment and what is left to rely upon? Everything that applies a treatment is at base the same, therefore the different forms of its application does not change it materially. Here is one man who has had more experience than any other in the United States on this subject and he says the drug treatment "is far from satisfactory." If this authority makes that statement, then what good does it do a subordinate to continue the drug treatment by a man who don't begin to know as much as Osler. *Think that over.*

"Pibram's exhaustive consideration of the question, extending over some sixty-seven pages, in which he discusses some seventy-five drugs and measures, indicates perhaps better than anything else *that the therapeutics of the disease are still far from satisfactory.*"

I am spending much time to show that these "great authorities" admit they know nothing that is beneficial that can be applied or taken internally that permanently cures or will relieve rheumatism for any length of time.

"Opinion varies the view that with the alkaline treatment endocarditis is less frequent, *but the disease is not cut short, nor is the pain allayed. The truth is there are certain cases of rheumatic fever that resist all forms of*

treatment, and persist for weeks, sometimes with recurrences or relapses of great severity." "The truth is," somebody did not state the truth, for Dr. Osler wishes to take issue with those parties. With *everything*, money, laws, licenses, power, prestige, public confidence (?) and last but not least, brains, at their command, even to vivisection of both humans and animals, for the sake of experimenting and testing this and that "belief" which has not even proven one cause (let alone the cause) of rheumatism, and, in addition, they had the power to shut out all competition from any source; *everything*, "The truth is there are certain cases of rheumatic fever that resist all forms of treatment," and we have nothing that gives us the least bit of results that we can boast of.

"Arthritis deformans." "A chronic disease of the joints of *doubtful* etiology." Great (?) men of science! Osler, when he had his position at Johns Hopkins, had everything, there was nothing to stop investigation. He was a superstitious thinker, a man who had books galore in his libraries and equipment without end in his laboratories. He had assistants at his command, the greatest clinical practice of any diagnostician in the United States. As a *final* result, he hands down, to the masses in ages to come, this book which says "Arthritis Deformans" "Is a disease of *doubtful* etiology."

Exposure to cold, wet or damp and local injuries are all spoken of as present day theories of causes. "At present there are *two views prevailing* as to the etiology of arthritis deformans, one that it is of nervous origin, the other that it is a chronic infection." When pinned to *facts*, what is meant by "nervous origin?" How little is understood by this term which is always used when the last resource has been reached? How many physicians will commit themselves to how little they know when they express such unknown quantities?

As to Dr. Osler's ability to help this disease he says: "Once established, this disease is rarely cured." Why didn't he and men of science stop it from becoming "Once established?" He has had *many* acute cases, those in the first, second or third day of their existence. *Why did he not cure it then and cease its further existence?* Is not the true physician the one who prevents rather than retards disease after it gains a foothold? Why let it progress for years and then make the above statement? Only one answer is possible, *the knowledge*

and ability of the correction of its cause is absent. In either case it proves they are working along antipodal lines to that which gains determined results.

"Doctor, look at that knee." The doctor examines it carefully and diagnoses it as arthritis. "I don't know its cause but I must do something to earn my bread. I can't tell the man I don't know anything about it." He fixes you some medicine, well knowing that he must start and finish on the premises of what he nor any other person in his profession don't know about its cause. He thinks, *perhaps*, the microbes in the system are a cause, *perhaps* the excess of lactic acid is also a cause. After tampering with this case for years, and it steadily gets worse, he finally, disparagingly remarks "Once established the disease is rarely cured," and drops the case. Under the subject of treatment, Osler says "No single remedy is of special value." Study the cases where *combinations* of medicines have been used, can you say any more for the remedies? Look about you at the millions of rheumatics and you will see the answer. I have been persistently repeating from Osler's works as he is a recognized authority, he stands without a peer. His opinions are worth more than hundreds of others, because he has been placed by the profession universally where his experience will be more available. Under the subject of "Chronic Rheumatism" he says, "This affection may follow an acute or subacute attack, but more commonly comes on insidiously in persons who have passed the middle period of life." He follows this with a paragraph regarding the etiology, yet reconsideration proves that this etiology is similar to the osteopath's "lesion," they are effects, therefore are not cause producers.

The prognosis (his *opinion*) what the case may finally do, how long he may live, etc., is "*The prognosis is not favorable, as a majority of the cases resist all methods of treatment.* It is, however, a disease *which persists indefinitely*, and does not necessarily shorten life." How encouraging. He tells us if we have the money we can go to the Hot Springs where "The hot alkaline waters are particularly useful, and a residence at the Hot Springs of Virginia, Arkansas, or Santa Rosalis, Mexico, or at Banff, in the Rocky Mountains, on the Canadian Pacific Railway will *sometimes* cure even obstinate cases."

Under the subject of "Muscular Rheumatism" (the first thought that should enter the mind of anyone is the cause), he says: "*Until our knowledge is more acute, however, it may be considered under the rheumatic affections. A sudden chilling after heavy exertion may also bring on an attack of lumbago.*" Under the subject etiology we find "*The precise nature of the disturbance is not known. There is probably oxidation of the food stuffs, combined with imperfect elimination of the waste products of the body.*" Yet they will assume to cure such diseases when the causes are unknown. Is this logical?

We have spent much time dwelling upon what Osler has had to say about the causative factors, its prognostic features, etc., and we find the outlook is still very discouraging.

Not wishing to retain our investigations here I shall refer to Dr. Butler, another authority upon this subject. He regards all rheumatism as a form of fever and treats it under that head. In speaking of constitutional diseases and under the chapter on "Chronic Rheumatism" he tells us "*it runs from the acute into the chronic.*" He describes very thoroughly the chronic form and tells us, to end with, "*that there is no known cure for it.*"

Making a long story short we have not found a medical authority that knows or can state in precise terms what rheumatism is. Ask any ten physicians to put in writing, without reference, a definition of rheumatism and you will have ten opinions dwelling from bacteriological infection to bad blood as causes of each and every patient will finally end the same, at the grave, not forgetting the few that get well by means they do not know.

We have investigated most thoroughly the records of the past and present writings. We have looked into hospitals and health resorts and found them filled with rheumatics. We have observed the highways and found the number uncountable. We have in vain searched for more light, within the pages of books and out of it, and we do not find a single case of rheumatism having been cured by any such means. We have failed to find results, that almighty quantity by which everything is boosted or condemned, and we have not succeeded in finding anything to their credit, but on the reverse we have found scores, yes, hundreds and thousands of cases

where nothing short of absolute failure stares us in the face.

Where failure is continually and persistently paramount, then the system, behind the man, must be wrong. The lack of results is *prima facie* evidence of the fact. I could not but see the handwriting on the wall of "*the reasons why*" when I restudy the following article. To persist in following the path they have led would be to do as the Bostonians have done. They are today following the same crooked lane that a calf made some 200 years ago. Today that crooked lane is a crooked street in a large city. Why? *No one dared to be original enough to change.* The same is true in medicine. They have original thinkers and each has his independent tangent but all are based upon a wrong fundamental to start with.

"THE TYRANNY OF THE DEAD."

For ill as for good we are still largely ruled by the dead. Nine-tenths, I do not know but ninety-nine one-hundredths, of human thinking and human conduct today is governed by the thinking and the conduct of people who are now dead. Our customs, fashions, languages, governments, laws, even our religions, all these are inheritances that may be blessings or tyrannies, received from the dead.

I wonder if you have paused to think how little we have really originated! This is the day of discovery, the hour of invention, and yet, living in an age when the world seems to change almost yearly or hourly, a very large part of our thought and conduct is inspired or limited by the dead. All life is a struggle for life, for variation, for originality, and yet there are some of us who have not so realized it. As one has said, "Life is a river that everlastingly flows on and not a lake that stagnates." Some of us could be well described in the words of Lowell: "We worship the dead corpses of old King Custom."

Once in a while a man realizes something of how he is the slave of the past, rises up and says, "I will be free!" but he does not take many steps before he finds that he is immeshed in a web that he cannot break, before he stumbles into a trap or a net, and finds that his

so-called freedom is elusive and delusive. Says Mrs. Gilman:

"It takes great strength to train
To modern service your ancestral brain,
To lift the weights of unnumbered years
Of dead men's habits, methods and ideas;
To hold back with one hand and support
With the other the weak steps of a new thought.
But the best courage man has ever shown
Is daring to cut loose and think alone,
Dark as the unlit chambers of clear space
Where light shines back from no reflecting face.
But to think new, it takes a courage grim,
As led Columbus over the world's brim.
To think it, cost some courage. And to go—
Try it. It takes every power you know."

The question of education is enslaved by the dead! Why do we have a complicated grammar? Why do such similarly spelled words as cough, rough, plough, dough, hough, have such different sounds? It was the way that dead men spelled. It is time we went to the root of things, and found out how silly we are in many respects. It is time that we examined our system of the development of the young to see whether it is sane or insane, whether it is really education or whether it is simply cramming the youth full of the thoughts of dead men. Our modern system of education has nowhere changed a great deal since Emerson's day, for the principal of the best known classical school in Boston said to me, "We conduct this school, just so far as is possible, exactly as it was conducted forty years ago." Here is what Emerson said on the subject:—

"We are students of words! We are shut up in schools and colleges and recitation rooms for ten or fifteen years, and come out at last with a bag of wind, a memory of words, and do not know a thing."

He said he did not know ten men who had been ten years out of college who remembered the Greek they had learned in college. Wendell Phillips said very much the same thing, and Emerson, a little farther on, in the same oration on "New England Reformers," said:

"In alluding just now to our system of education I spoke of the deadness of its details. But it is open to

greater criticism than the palsy of its members; it is a system of despair. The disease with which the human mind now labors is want of faith. Men do not believe in a power of education. *We do not think we can speak to divine sentiments in man and we do not try.*"

Certainly that dead indictment is true, yet, where is the school or the college that exists for the sake of awakening divine sentiments already existing in the pupils? (*The P. S. C. with Chiropractic, does that very thing.*) *Where is the educational institution that is founded and administered today on faith in the human race, and on the progressive, growing, thinking, living, developing God, that human soul?* The whole object of a school ought to be not to cram the student with the thoughts of dead men, *but to awaken originality and make the students discoverers and helpers of the race by what they may contribute to it from their own lives.*

How can the human race grow as it might, when our schools are largely places for the collecting of dead men's thoughts, and the inoculation of our young people with them?

I quote again from Emerson in his essay of *Self Reliance*:

"Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions and spoke not what men said but what they thought."

And there are some of the people who pass for liberal people today who are taking the thoughts of dead men that were liberal in their time but are illiberal in ours, and are using these great thoughts of the liberators of the past as clubs with which to smite the sons of the prophets. There are people who call themselves "Channing Unitarians": I had supposed that a Unitarian was a man with his eyes open, and his face to the front, one who would try to think for himself as Channing thought for himself, but what the people mean who call themselves "Channing Unitarians" is that they are trying to hold the views of people forty or fifty years ago on religious subjects, and still pass for liberal people. They have been saying, "I am liberal," and the procession has swept on past them. Take people who are called by the name of Calvin: the glory of Calvin was that he was a reformer who broke away from the old traditions, and from everything that seemed to him like superstition;

how can a man be a Calvinist and believe what Calvin believed, any more than Calvin could have been a true man and believed what people believed three hundred years before his time? Then we have the Lutherans, conservative among the Protestant churches, organizing themselves against progress in religious thought. What did Luther stand for? Luther stood for the rights of private investigation, and of each man being the judge of what the Bible taught, and of what he ought to think, and do. No man is a Lutheran, a Calvinist or a follower of Channing or a disciple of Theodore Parker who does not stand today in the front rank of original human thought and of religious progress and development.

We come now to consider Social Custom. Have you ever read Mr. Fosse's poem entitled "The Calf Path?" In Boston men walk three miles when they ought to walk one. I cannot read all of this poem on "The Calf Path," but it gives the answer to the conundrum that I have just propounded:

"One day throughout the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail as all calves do.
Since then three hundred years have fled
And I infer the calf is dead."

A dog sees the path and takes it; a bellwether sheep is looking for a passage and sees the calf path and takes it, and the other sheep follow on—

"And many men wound in and out
And dodged and turned and bent about
And uttered words of righteous wrath
Because 'twas such a crooked path!
And still they followed—do not laugh—
The first migrations of that calf."

After a time the forest path becomes a lane, the lane becomes a road, the road becomes a village street, the village street becomes a city's crowded thoroughfare:—

"And soon the central street was this
Of a renowned metropolis,
And men two centuries and a half
Trode in the footsteps of that calf.
They followed still his crooked way,
And lost a hundred years a day;
For thus such reverence is lent,
To well-established precedent.
But how the wise old wood-gods laugh
Who saw the first primeval calf."

I think this is more than equal to Lamb's story of the Chinaman's roast pig. You know it, how they discovered roast pig when a house burned down that had some pigs in it, and ever after when they wanted roast pig they put pigs in a house and burned the house down.

Why should a man be arrested who wore a woman's dress in an American city, and a woman be arrested who wore a man's garments, when in Turkey the women wear trousers and the men wear skirts. There is only one answer, dead men and women did it, that is all! Why do men wear funereal garments? Why should we not be as well decorated as the women? Dead men dressed this way. Why do women sweep the uncleared sidewalks with their long skirts? Why do you wear corsets and rings? Because dead women did it. Why do we consider women inferior to men? Why do we bar some of the noblest and most intelligent creatures (negroes) that we know anywhere out of Harvard and Yale Universities? Why do women suffer from laws that men make and never make any laws themselves? Why do we permit them to teach school, and attend machines, and rear children, and not allow them to vote? There is only answer, dead men arranged things that way.

Why should dead men tell professors at certain seminaries what they should teach people in the twentieth century? You would better wed your daughter to a dead man than to send your children to study in such institutions, for either the professors have to teach only what dead men taught and wrote or else have to perjure themselves when they say that they will teach it! What an outrageously ridiculous thing that people who lived on the earth, some of them hundreds of years ago, should control our education, and state what we shall study and how we shall study it!

How about the administration of justice? Did you ever think how justice "is dispensed with," as Mrs. Partington says, in our courts? What is a court form and what does it actually do; what governs the court that governs us? *Dead men*. Hundreds of laws that dead men made, and thousands of precedents that dead men established, with a cumbersome and complicated machinery of dead men, have caused our courts to become the despair of all except the unjust, the rich and the powerful. Mr. Lawyer, how can you have the face to sneer at an orthodox minister? You are surely as bigoted as he; he has had some modern thoughts, but your business has allowed you to have none. Tell me, if you can, what real, vital, vigorous improvements there have been in the administration of our courts of justice in the last fifty years, while the world has fairly leaped along in other respects, even in improvement in the most superstitious religious denominations that exist in America? I believe that the administration of our courts is vastly worse than the administration of our churches! Lawyers are supposed to be officers of justice but how they bewilder us, how they become advocates of injustice! One lawyer is always an advocate of injustice in every case that is tried. There are not many people in this room tonight who could afford to go to law. I am not impugning our judges, and our juries, but they, with our courts and lawyers, are all parts of a system that grinds the souls out of them. Judges and juries are just as good in their way as preachers, manufacturers or workmen are in their way, but look at an ordinary trial in our courts all through its weary length of one, three, four, sometimes five, ten and even thirty years, and see how wicked and ridiculous it is to call that justice.

As our greatest seer well says:

"Teach that each generation begins the world afresh with perfect freedom; that the present is not the prisoner of the past, but that today holds in captivity all yesterdays, to compare, to judge, to accept, to reject their teachings as these are shown by its own morning Sun."

Let us wake and be ourselves; let us prove all things, counting nothing too sacred for our investigations, holding fast that which is good, that which is wholly good and nothing but good, until the progress of the ages that may become evil in its time. Let us be intolerant of the out-

grown, and consume it utterly in the first of our compassionate purification.

At what point has come into the lives of the great heroes of the past the power to influence men and to make history? It was when they were willing to step out of dead men's shoes, when they tore from their wrists the shackles dead men bound upon them, when they said, "This draught of the fountain of truth is not full and fresh enough; we must come to the fountain head, draw and drink for ourselves and our generations." Today there seems a dread, dead level in art, poetry, music, statecraft and religion (therapeutics also), in all their finer expressions—because we are trying to drink of the cup that dead men emptied and because we vainly try to look through their glassy eyes to behold the visions that inspired them, failing to realize that our privileges are equal to theirs—that we may believe more, know more, love more, hope more, and achieve more, *that we have a living God revealing Himself in living men*, for the need and endowment of the living age.

"Let the dead past bury its dead," while we, indeed, act in the living present and endeavor to bequeath to our descendants better laws and customs than our ancestors gave to us, and with them the two great words *Freedom* and *Progress*.

And is therapeutics any better? Is not medicine today at basis of principle the same as was taught hundreds of years? Where has there been any revolution or house cleaning of the old *fundamental* ideas to be replaced with the modern? Is it possible that all was known about art, religion or medicine hundreds of years ago and that we must reiterate, parrot like, the same today? Is it not possible that Chiropractic has been destined to change things along the therapeutical line? And I say we are but starting a revolution that means the overthrow of the world and all that is accomplished is done by man in this so-called intellectual world and when we succeed in making *him* better, physically, his product will be more successful and with that a more paramount basis upon which to stand is the result.

We can do no better in getting out of "dead men's shoes" than starting with the disease "Rheumatism" and making a new basis for that one trouble and with that

established, another science, that is of the present, based upon ideas good enough for the new generation to come, will have arisen.

Rheumatism may be broadly considered under two heads: *muscular* and *articular*.

By careful analysis of functions involved in each, we find that the first is a combination of excessive heat and excessive muscular contraction (contractured muscles). The second includes abnormal expression of the functions of calorificity and nutrition in the capsular ligaments surrounding the joints. The same combination in periosteum (*excessive* heat and *lack* of trophic) will produce the condition known as *necrosis*. A different degree of abnormality of these two functions in the bone substance produces osteomalacia. Confined to the laminae of bone in a slightly different degree, the result would be osteosarcoma.

Let us work along the line of the supposed-to-be "rheumatism." It starts (in some cases) with fever or excessive heat, running about an average of 101 or 102 and the damage it does is not confined to any particular tissue in all cases. It may go into the muscles or ligaments, it may make great chemical changes in the bones or it may not. We may have lactic acid in one form of rheumatism and in another be entirely absent. We will have cases in which there is no visible excessive heat. Some cases have a severe form of "neuralgia," and in another "neuralgia" will be but a symptom. We have muscular rheumatism differentiated into acute or chronic, likewise the osseous rheumatism, acute or chronic. We have cases where muscles are contracted and others where they are lax. You might have the acute or chronic form of rheumatic fever.

What symptoms may or may not be in rheumatism I am not going to enumerate. We have in the above quotations received no definite facts upon which to base our terms. They represent the multitudes of ideas of multitudes of physicians that have gone before and they represent the preceding ones and these men, with the greatest of laboratories and great sums of money, *have accomplished nothing*. There can be one conclusion, their bases are wrong. If they accomplish nothing exact upon the standard that they have been working, I shall construct another foundation; build a new philosophy and thereby reach an ultimate conclusion which will be

exact and conform with *natural* laws, within the scope of good logical, commonsense judgment and then prove *results*.

Now is the time to come to the parting of the ways. We wish to show something exact for our labors. There can be no question but, in these conditions, we have a lack of ability of the functions of the body to be expressed in normal. There is no confining it to any one, two, three or more places, but is in all parts of the body at various times and places.

One predominant condition that is present in all cases is more or less pain.

Excessive heat is a necessary symptom. To grasp this condition we must enlarge upon what makes normal heat. When we understand what makes normal heat then we are capable of going into the question of abnormal heat.

Let us roughly make up a gasoline engine. In this cylinder is a shaft which runs up and down if it be an upright engine or horizontal if it be the horizontal type. Placed in some convenient place is a gasoline tank. Gasoline flows from the tank to the engine but meanwhile changes form. The liquid gasoline cannot burn. It must be converted to gas. What is gas? An aeriform fluid. What makes gas? The converting of a liquid into the fluid state through some proper receptacle with specific ingredients. For this purpose we have a carbureter. It has two openings, one to receive gasoline, the other to inhale air in the free state, the union of the two in proper proportions make gas, and one exit, by way of a pipe to the cylinder head. Placed within near distance and yet in some out of the way place are electrical storage, wet or dry batteries, or a dynamo. The union or connection between the batteries and the cylinder head is made by two wires, one afferent and one efferent. The transmission of currents is through these wires to the cylinder head. The current abruptly terminates at the spark plug, where there is an intervening space which is bridged by the current jumping from one side to the other, commonly known as the spark plug. The jumping of this electric spark ignites the gas and causes the latent energies to expand, thus liberating the heat and force units, hence force, motion and atmosphere friction are attributes that follow. The continued repetition of this work

would mean the continuation of heat. The rapidity with which this combustion takes place is what indicates the amount of heat, in excess or lack of, that is personified in this mechanical device. This continued expression of motion also drives the motor into action hence the auto or other instrument moves.

Another practical example can be cited with the electrical studies. Motors and other electrical articles that express motion are sometimes burned out even though the machine be "cooled" by a water jacket. To produce a resistance to the passage of that current is to also do the same. It will cause a hot box through resistance of its transmission and this is also another example of what will take place at time of pressures upon those nerves which hinders the transmission of calorific mental impulses.

These are two examples of where we get mechanical heat. We have the same principles exemplified in every tissue cell in the human body. The food (water and solids) after it has passed through all the chemical changes, is equivalent to the gasoline. In comparison your body is forming gasoline from natural foodstuffs. That food is transported to every tissue cell in the body. Let this tissue cell (one does as well as another) be our individual motor engine. Serous circulation is the conveyor of the food (afterwards gasoline) to the tissue cell; necessarily it must be conveyed in a liquid form. In addition to this, this tissue cell is, during intervals, its own carbureter. It receives the oxygen, as is carried by the arterial circulation and in this cell mixes the liquids (after the relative food values have been withdrawn—urea) with oxygen and the product is gas. So far we have the engine, gasoline, oxygen and the product gas.

As yet we have no heat. Why? Because we lack one thing, the electrical spark to set this combination off. We must have, in addition, nerves to convey the calorific mental impulses from brain to tissue cell. The brains are the batteries, the conveyors of the currents are the nerves, which are in a pair, one afferent and one efferent, the same as the wires. As soon as the spark reaches the cell it ignites the gas and a miniature explosion follows: Consequently you have several attributes, motion and heat being the principal ones. The cell expands and contracts. The amount of heat, as we can readily see,

depends upon three qualities, sufficient urea (gasoline), enough oxygen and then the batteries must be full of impulses and the wires must be in perfect order to transmit them. The serous circulation bathes every tissue cell all the time. The possibilities of lack of urea is proportionately smaller than any other abnormality. The conveyance of oxygen is a thing that cannot be interfered with due to complete anastomoses of the arterial and venous supplies. The current of impulses *can be* interfered with at any place along its path. It is in these that we shall find the seat of trouble which will interfere with the currents and make more or less heat.

In any gasoline engine the motion and heat can be increased by "advancing the sparker." To increase the number of sparks per minute will cause the engine to run faster, consequently make more heat. The same application can be made to man. Increase the number of impulses going to any one or more particular localized tissue cells and you increase the heat in that region. Reduce the number of impulses and the heat is reduced.

Every engineer recognizes the immense importance of keeping the sparks in regular order consistent with the work of the engine. There will be the adaptative fluctuation between day and night, but they will not retain that condition in excess at either time. Regularity means health. When the engine refuses to run, his first work is to inspect the entire electrical part of his engine. His connections are examined, his sparker is tested, etc. That is what *must* be right. It is true that the gasoline and oxygen play their part in the continuous whole, but the prime mover is electricity and that is the one that is out of order creating the disturbance. Need have no fear but what the proportion of the mixture will be as it should if the motion in that cell is normal, if it is not, then go back to the flow of impulses for a cause. You will notice the importance of the impulses, as from that all starts and without it all ends. The impulses are the first principle of the human body, especially first in all considerations relative to heat.

If we retrace this nerve from the tissue cell to the brain it passes through muscles, ligaments, etc., through movable foramina between vertebræ, enters into the composition of the spinal cord and thence into the brain. At the intervertebral foramina, it, with bundles of other fibres, completely fills that normal opening. A small

margin of intercellular tissue is allowing its adaptation to the motion of the various vertebræ allowing accommodation to various bendings and twistings. Suppose, that by accident, you decrease, beyond normal, its size and shape, then that opening is occluded, nerves are compressed into smaller size and space, hence pressure exists upon them. Can you reasonably expect the same quantity of current to pursue its onward path now as when they were open?

Function is the expression that follows the performance of current transmission that is able to and does reach the periphery of its individual fibre. To produce light pressures and increase that function is to stimulate the expression; produce heavy pressure and reduce the flow is to make function less. You surely could not expect the same performance of function with interference existing that there would be with that channel open.

If the pressure be light the temperature bounds up to 103, 104 or 105, and the result is, a fever. If the area is large and instead of including one fibre we assume that it involves many and they go to the right knee, all coming from one place in that spine, and these nerves are crowded so that impulses are flowing in excessive quantities and induce excessive combustion, the result is excessive heat, tissue cells expand, knee is swollen. Your physician calls and diagnoses it "arthritis deformans." You say to him "What are you going to do about it?" If he be honest his reply will be "Its etiology is *doubtful*," therefore I am at a loss to know what to do with a cause because I know not what or where it is, but I can relieve, that is *dead*en local functions. I can desensitize the feeling and hold its progress in check. He injects medicine into the knee joint and tries to help by paralyzing. Perhaps he reasons that this is a "constitutional disease" therefore gives medicine per stomach (poor stomach, it gets almost every medicine for every disease) and thus lowers the general functional expression. So long as the medicine is there or "in the system" the knee is paralyzed. But when the effect of the medicine "has worn off" the same conditions exist over again. The patient gets relief so long as that physician has a gauntlet of medicines to run. When those are gone he tries another doctor, and keeps trying and still the something "that flows" exists in a body. The case is still of "doubtful etiology."

The P. S. C. looks upon man much as E. T. Brewster does about the insignificant bean. In his article we see much wisdom whose application to man is certainly needful. He says:

"Most persons who own gardens, and many who do not, have wondered why it is that no matter in what position a bean happens to lie in the ground, as soon as it sprouts the little root turns down and the stem up. Once cut of the ground the bean plant will pretty certainly find the pole. What is more, the bean will take the nearest pole, and the stem will be straight until it reaches the support; then it will begin to twine. Moreover, the bean like any plant, will grow toward the light and if grown in the house will spread its leaves toward the window, and later, if turned about, will round its leaves into their old position. Altogether the bean knows more than it sometimes gets credit for.

"Of late years, a number of scientists have been studying the behavior of beans and other plants, and, though nobody yet knows all about them, we are able to explain several of these apparently purposeful acts.

"It has been discovered among other things that the bean does know up from down. The stem does not simply grow toward the light and the root away from it; for if the bean is planted in an inverted pot so that the soil is up and the air down, the stem will grow up into the darkness and the root dangle down into the light.

"Moreover, it appears that in all plants, even in the largest trees, all the green parts of the stem and twigs have this feeling for direction. For if the bud at the end of the shoot which should grow straight up, is removed, a lateral bud, which naturally would become a horizontal branch, will turn vertically upward and become the leading shoot. On the other hand, the direction in the root is confined to the tip alone. A root, unlike a stem, does not grow at the end, but at a point just behind it, so that there is a sort of cap on the tip which is pushed forward by the growth. If then the tip of the root is amputated, the root will keep on growing as before; but it will no longer grow down. Instead, it seems to lose its way and wander about aimlessly, growing in one direction as well as in another.

"By this same root tip, it is worth remembering, the growing root feels its way through the soil, and when it encounters a pebble, turns aside and grows by. For

the roots, and the green parts as well for that matter, do not usually grow forward uniformly nor continuously. Instead, each rootlet advances its tip by perhaps the thickness of a sheet of tissue paper, and then draws it back again. In general the retreat is over a shorter space than the advance, so that the difference is permanent growth. Often, however, this amounts to less than a quarter of the whole movement. If now the root tip as it extends touches a solid body, it impresses this fact upon the growing region just behind it, with the result that the next minute's advance is in a slightly different direction. With five or ten of these extensions or retractions each minute the root soon discovers the space between two particles and grows into it.

"If now we leave the root of the little bean plant to find its way through the darkness by its sense of touch and of direction, and turn to the stem, it is found that the latter has a more complicated problem. Not only must the stem grow up as the root grows down, but cling to objects as the root grows with a twist. This twist, as a stem a foot or two in length, bends over with its own weight, sweeps the vine through an ever widening circle a few inches above the ground. This circle may be two or three feet in diameter; so if there is a pole or other support anywhere in that space the bean will find it.

"It has been seen that when the tip of a root touches an obstacle, it draws back and turns aside. So also does the stem. If, however, it is the side of the stem that touches, the turning is the other way; a property which, it has lately been discovered, is common to all plants. As soon, therefore, as any part of the growing vine touches the pole, it bends toward it, and, continuing the same circular motion with the point of contact as a center, soon wraps itself around the support. Whether therefore a vine shall twine always one way, or always the other way, or in either direction indifferently, depends on the direction of the original twist in the growth.

"The bean, then, climbs the pole because the tip tends to grow up and the stem to turn toward whatever it touches. But the plant also arranges its leaves with reference to the direction of the light.

"In the bean the leaf blades come in groups of three, Where each of these blades join the leaf stock, and also where the leaf stock joins the stem is a sort of cushion of soft green tissue; perhaps an eighth of an inch or so

in length. These are the joints. At these the leaf does its turning, the region between them and the leaf itself remaining fixed like a bone. By this means the leaf slowly changes its position to suit the direction of the light."

The individualistic study of Chiropractic proves that its bases are linked around a philosophy. Philosophies are wrapped around personalities, as personalities are individualities, and it is the latter which think original ideas, thus lines of thought; we can readily see that the accumulative thoughts that are the product of that individual brain is what takes on a character that is original to him and thus the philosophy is composed of thousands of ideas that are the product of one mind, not many, unless the others are so well trained that they see the identical original basis and follow in exactly that same well grounded line of reasoning.

We could base a cycle by saying that a

Brain of specific capacity along definite lines has the capability to manufacture peculiar kinds of ideas.

Brain action continually takes place.

Creation of specific transformations is the result.

Ideas, thoughts, are the *Product*.

Expression usually does follow creation with "cranks."

The peculiar expression is what makes the odd *Personality*.

Ideations are conceived as soon as enough thoughts of one kind can be linked together to make a conclusion in one channel.

Sciences are the results of the additions of many ideas, and are but branches of any assumed complete finished article.

The Philosophy of Chiropractic is the sum total of all such peculiar and odd ideas linked into and placed under one total for convenience in presentation to the student's mind. These demand action, action moves the world. Take a particular brain and its particular product will be equivalent to a specific philosophy, in this instance known as Chiropractic. The mission of Chiropractic is to move the world—get out of dead men's shoes—which will be done when it becomes known and is appreciated by the masses for its true value.

Upon this basis the Chiropractor starts with positive knowledge of causes as they have been mentally deducted

and physically proven by the research and investigating work of that one odd and peculiar brain.

Instead of studying "doubtful premises" and spending four or more years in a university wasting lives studying symptoms of dead diseases, *we* (at *The P. S. C.*) think it better to spend twelve months on practical living knowledge of the cause and how to correct it. During this time cause is drilled into the minds of students until that becomes the everlasting vital issue. We teach normal the how and why of functioning machines and then the cause that makes the abnormal and the practical issue is *how to correct the cause*, then symptoms cannot exist. To spend four years studying symptoms and how to treat them is that much time wasted.

This same case of enlarged knee goes to Chiropractor. Little time is spent in dallying about effects. We are quick to realize *where* the affection is. *How* it is matters little. We spend so little time upon the knee that the patient will possibly object, thinking we do not take sufficient interest in *his disease*. This is true. The following conversation is likely to ensue. "But doctor, I want to tell you about the knee." "Please don't waste my time with such nonsense." "But I want to tell you about the pain." "If you want to do that go down to Dr. So and So, he is a medical man and that is his specialty, *he must* know these things before he can tend to your case. Spend one hour with him and he will not understand the cause any better than when he started. Reverse the tables. Instead of your telling me how bad the knee is *let me tell you about its cause.*" So soon as we begin the study of cause it leads us to the direct phases as we have previously presented. We trace those nerves to the point of interference with the transmission of currents, thus we have reached the fundamental principles involved in this (or any other) case. Having conclusively reached the causative factors what more needs be done than to adjust the vertebral subluxation, release pressure upon these nerves, restore currents and thus restore natural function?

Palpation at that spine *proves the subluxation* and it also proves the tenderness at those particular points. We examine and find the relationship of one vertebra to another is not just what it must be, it crowds one side or the other or perhaps both. Knowing that we prove that two times two is four not sometimes *but always*,

we can thus show the same condition with every disease in many other bodies. *Same effects, same cause, at the same place.* Thus *The P. S. C.* shows that science is detail systematized.

How much credence does the Chiropractor place in the microorganisms or upon the lactic acid theory? The former and the latter do exist in some cases and in others the first traces are absent. I believe it is impossible to find *one* person so healthy but what microscopical examination will find many large sized fertile patches filled with disease scavengers of all kinds. To maintain (when a man is sick) that the scavengers, which multiply to accommodate themselves to the circumstances, are the cause of disease, is the highest of poor judgment. To maintain that they are disease producers is folly. They are by-products, they produce nothing further than his specie. Reproduction is all they are capable of producing.

I cannot help but at this issue interject an ironical article appearing in a recent journal. It expresses my sentiments in connection with this disease.

"MOSQUITOES AND HISTORY.

"We learn from excellent authority that ancient Troy came to an untimely end through misplaced confidence in a wooden horse; we are fairly well agreed about the cause of the fall of Nineveh, Pompeii, and San Francisco; but we have always been a little mixed about Rome. Grain and circuses and baths have, at various times, been saddled with the responsibility for Rome's downfall. But we shall have no more of this idle speculation. We know all about it now—it was mosquitoes!

"Jones is the prosaic name of the man who has made this homely discovery. He is an English medical investigator who has been digging around in the ruins of Greece and Rome. He finds that malaria, carried in by industrious, evil-minded mosquitoes, was the cause of the physical and intellectual decline of these ancient peoples. When, therefore, you see a descendant of Sophocles selling peanuts, or a modern Brutus turning a grind-organ, do not reproach him; treat him with kindly pity. He simply made the mistake of having ancestors without screen doors.

"You cannot change mosquito nature. Ever since the time of the ancient Egyptian they have been defying boards of health and pure food laws and leaving destruction in their path. Yet this does not mean that the New Jerseyites and the Long Islanders of today will be the fruit venders of tomorrow; that the race of summer boarders is doomed to extinction. They are barricading their windows with screens, they are burning sweet incense in every home in Hackensack. All over New Jersey they are draining marshes and sprinkling. Rome could not prevail against this insidious foe, but the oil can (to the superstitious mind) is mightier than the sword."

As for the lactic acid theory, I grant that such is often found. But so is contracted muscles, stretched or tightened ligaments, etc. The fact that it is present is but another evidence of a *symptom* of such a disease. It is one of the effects. As well maintain that drawn muscles will cause rheumatism as to say that "lactic acid or many other acids are the cause." I have seen tests made for this or that acid and the most painstaking examination of blood, serum, etc., has failed to find the slightest traces in the most advanced chronic cases. Like cause always like effects. When that law is cross-grained or proven to the contrary then that idea ceases to exist as a fundamental physiological law.

The healthy person wakes, dresses, has his breakfast and admires what a beautiful day is before him. It may be raining, storming, snowing or blizzardy, no matter what kind, he enjoys getting out in it. There is a sparkle in his eye, an emphasis in his voice and a vim in his actions that bespeak the performance.

The sick person wakes, hesitates and questions whether to get up or not, finally does spill out, drags himself through that wearisome dressing, has trouble with his collar button, appears at the dining room with a scowl on his face, objects to this or that, was not cooked right, does not taste right, nothing goes right. He misses his car to the city, kicks at this or that change, cusses at the weather. He feels that everybody is taking advantage of him, he knows that the weather was not made for him, etc. You have all seen this man or woman. He is the sick individual that thinks everybody else is wrong but him. Why? Because *he* is not normal. The cause is *in him*.

Compare the two men. In common they have brains, spinal cord, nerves, tissues and through the normal man is passing a free current of impulses, through the abnormal man the current is hindered. That is what makes one wrong and the other right. Every muscle, ligament and bone throughout the bodies of those two individuals should be the same, but the man that sees pleasure is he who has the current to express that kind of action with. The abnormal person expresses the lack of it, hence his functions are at cross-grains.

It is interesting to note the fundamental study along logical grounds, that man *has been compelled* to see in animal and vegetable life, yet ignores in man, although the same conditions exist.

For instance Perry Willis in his article on "Dualities Among Animals" says: "Diphyterous births—those of two individuals whose bodies are joined—are familiar in the case of human beings. The Hungarian sisters, Helena and Judith, who were born in 1701, lived for twenty-two years, physically bound one to the other. The famous Siamese twins were sixty years old when they died in 1874. Barnum exhibited the South Carolina mulattress, Millie Christians, at his museum in New York. The Bohemian sisters, Rosalie and Josepha, acquired considerable celebrity. There have been many other less known instances.

"Mankind is becoming more familiar, too, with the curious fact of dual personality in one physical body, which is being studied eagerly by both physicians and psychologists; for it concerns the province of each. It is not a matter of common knowledge, however, that animals, as well as men, exhibit a double personality. But such is the fact, and the most curious illustration of it is found in that absurd creature, the chameleon.

"Popular information concerning this animal is limited to its ability to change its color, which indeed it does; though it is not such a fickle chromatic curiosity as many suppose. But this is not the chameleon's most extraordinary attribute, which is found in its dual intelligence."

"The chameleon is not nearly allied to any other animal; it stands as a genus by itself. The nervous centers (the brain) in one lateral half operate independently of those in the other. This seems outrageous, and it is; but it is true. The chameleon has two lateral centers of

perception, of sensation and of motion. There exists also a third center, that common one in which abides the power of concentration, by means of which the two sides of the creature may be forced to work in harmony with each other.

"But this center of concentration does not always dominate the situation, by any manner of means. Notwithstanding the strictly symmetrical structure of the animal's two halves, the eyes move quite independently, and they convey distinct and separate impressions to their respective centers of perception. As of the eyes, so of the other members, each reports to and is controlled by its own center.

"The result is that when the faculty of concentration becomes disturbed everything is jumbled. Let the chameleon be much agitated, and its movements grow erratic; they are those of two creatures fastened together, or rather, of two half-creatures joined. Each half exhibits its intention of going its separate way.

"The result is a pitiable confusion of movement. There is no concordance of action in the two parts of the wretched beast. A curious example of the chameleon's helplessness when unduly excited is found in the fact that it cannot swim. The shock of being plunged into water upsets the poise of its faculty for concentration. Forthwith, each side strikes out wildly for itself, to its own undoing. The chameleon is the only four-legged vertebrate that cannot swim.

"When the creature is calm, every impulse to motion is referred to the common center of concentration, and the entire organism acts in fitting accord with the commands issued by that faculty. Thus, while totally different impressions from the two eyes are transmitted from their centers to the common one, that concentrating power decides as to which scene is the more important, and then directs the eye otherwise engaged also to regard it. The same principle applies on the control of all the members, so long as the animal remains unexcited.

"Any observer may easily verify the existence of this dual nature in a superficial way by some experiments with a sleeping chameleon. A touch on one side of the animal will wake that side up, while the other side sleeps calmly on."

The rheumatic is the individual where currents of specific characters are not passing freely to tissues. The

functions that would be specifically involved vary with each, therefore, while common to a multitude, they would be specific to each.

The use of this word "rheumatism" covers such a broad, common description that its specific character is not involved in any work that I know of. But for future reference I shall try to confine its use to the abnormal contractions, combined with more or less excessive heat of one set of tissue muscles. Wherever muscles are not contracting normally, coördinately in conjunction with its opposite sets and both of those opposed sets with their creative functions, then I would say we had muscular incoördination, rheumatism. I prefer the use of the word "Muscular Incoördination," as it tells something. Muscles are specifically located and attached and do not "flow" from one place to another, nor does the use of that term convey that idea; on the reverse we dismiss it.

Muscular incoördination may be locally or generally applied. Its name distinctly implies a condition of in-harmony, dis-ease, between the mind where functions of muscles are created and the tissues themselves where such is acted out. The incoördination is to break between the two, even though they are more or less distantly placed.

Incoördination is brought about by the lack or transmission of orders from the place where coined to where they should be utilized, hence the physical representatives of the cause, that vertebral subluxation, must be looked after.

It is essential that your spines, *my* spine, everybody's spine, be as near perfect as men would wish their line shaft in a factory to be.

If that human line shaft is true and conforms to the laws of mechanics such as Innate Intelligence is the master mechanic to judge by, then all will be normal. Rheumatism would be an unknown quantity.

Consider a factory for one moment. Everything is running in discordant fashion. The factory is inharmonious. Could you expect harmonious reports to be going to the office? Could you expect to be well pleased with things that are going wrong?

In man we have one grand intercommunicating system in which the mind is in contact with every muscular tissue in the body. If anything is wrong at those places Thon is aware of it. Thon sends impulses efferently, to

do certain work, and if it fails, that intelligence is aware of that fact through an impression that is made at the peripheral endings of the afferent fibers and interpreted by the mind. This interpretation is according to the kind of impression made.

Consider this case of muscular incoördination. Muscles are pulling one against the other; perhaps, in addition, we have excessive heat and perhaps the chemical relations are not just what they ought to be and the combinations of these conditions induce certain abnormal impressions to be made, hence impressions reach the brain, equivalent interpretation follows—pain. Pain is the mental interpretation of functions abnormally and externally performed. Pain exists in various degrees. It may be mild, "heavy feeling in my head," "a full feeling," an "ache," "pain" or a "sharp pain," so on throughout the list of descriptive adjectives that varies with each individual.

The pain that every case of muscular incoördination has is thus the outcome of the physical condition brought about by subluxation of perhaps one vertebra.

Normal function produces normal impressions. When all is well we pay no attention. It is not necessary that we should. I do not know that I have a stomach, but let it become abnormal and I am aware of the fact very quickly. The same is true in connection with functions of muscles. Many seem to think that pain is a symptom of a disease, brought about, perhaps, by direct pressures upon afferent nerves. This is true, although all conditions which make those abnormal impressions possible are usually brought about by pressures upon efferent nerves. Pressures upon afferent nerves minus any pressure upon efferent nerves would make equivalent pain as a symptom.

Produce pressure and induce excessive heat. Excessive heat impressions will travel to the mind and you are aware that you are hot. Produce pressures and induce violent muscular contractures. Violent muscular contracture impressions will be received and interpreted as such by the intelligence of man. Any function, normal or abnormal, will induce its correspondent impression.

Pain, in any form, great or small, sharp or dull, acute or chronic, is the appeal from your mentality for help. It is the fire bells notifying you of the conditions and where. True, the interpretation is immediately referred

back to the point from whence the impressions started, but its interpretation is mentally in the brain.

You maintain, "The pain is in my wrist, hand or stomach, not in my brain." True, we are all well aware of where the impression started, but its expression will be in the matter of those places. I agree most thoroughly with Christian Science that all pain is mental. While their basis in this connection is correct, they ignore the creation of the impression in the physical. They overlook *the disordered physical*, without which we could not have had that peculiar impression and without which we could not have had that interpretation known as pain. It behooves us *to maintain the relation between the physical and mental*.

In conclusion we might say, normal amount of current, normal expression in contractions of muscles—normal impressions—health is the interpretation at mind. Abnormal current, abnormal expression, contracted muscles, abnormal impressions, pain, disease—muscular incoördination. This table will cover the entire field of what is now called rheumatism and instead of limiting it there it will assume any phase of any disease that is in man's body.

The Chiropractor cares little as to whether it is one type or another. He has no time to waste as to whether more prominent in males or females, for even after the knowledge has been gained; *the cause*, in either sex, remains the same. The knowledge gained is of no value, hence the time consumed in studying it has been, in a way, lost. What matters it whether the muscular incoördination is in this or that muscle, involves one or one dozen fibers or bundles, in the leg or arm, the fore or rear part, etc., etc., without end? The significant feature to him is to know locality; once that is deciphered, the location of the vertebral subluxation is quickly detected and corrected.

To rheumatics, in this audience, who have come to listen to what we have to say regarding this work, if you are now convinced that our science bears merit and wish to investigate it further, call at *The P. S. C.*, where you will probably meet my assistant first. Do not bore him (or when you see me, me also) with a lengthy description of *your* disease. To us one case is and bears its relations, as a composite being, to another, therefore *your* case is no better or worse, in our opinions, than

any others. You can save time, facilitate the return to your health, by telling us quickly *where* the muscular incoördination is, and we as quickly retrace or analyze back to the cause and locate that. The symptoms that might exist would vary, no two cases being alike. To spend time with them is to lose time in benefiting the patient. I have no time, and if I did have, would not waste it with effects. Do not call thinking that you will have much time spent with your disease. One minute is sufficient, but I will spend all day to discover some new wrinkle relative to a cause.

The M. D. sees symptoms; that is what he looks for and finds.

The Chiropractor needs to see, feel and correct causes.

I am working night and day to educate the masses to get out of the well worn paths, especially when a better one is presented to their view. Get behind the stone wall of prejudice, ignorance and symptoms, come to the front with the knowledge of cause. Build a ladder of your own; scale the wall; drop down on the side backed by facts, and when there you will agree that Chiropractic is like picking nuggets off of a busy street of a metropolitan city, where multitudes have dug holes, turned them over, but did not recognize them.

Learn to observe, see; be independent!

POISONS.

In the study of any subject and its presentation there is one common fault that the average layman finds with a lecturer, *i. e.*, that he expresses himself in scientific phraseology and discusses technicalities or portions of the subject more than he does the text. In listening to the lectures presented, you have appreciated the fact that we have had to *analyze* what was known in the past, as compared with the vast amount which was unknown; analyze that, in turn, and then replace it with a practical foundation. To show you the process, and *why*, the selection of appropriate words with proper meanings is what takes time. A special subject requires its words, such as would be suited to no other. In daily teaching at *The P. S. C.* it is essential to define each and every important word, write it down and have it for a standard. We do not always agree with other writers in these meanings, sometimes even to the placing of an exactly opposite interpretation. Analysis becomes a habit; I trust, should I carry this subject too far, you will kindly indulge me, as it is a necessity.

On the subject of poisoning, I shall quote what authorities mean by the word "poisons." Then I shall place my interpretations and carry for or against the standpoint they may make.

Quain, in speaking of poisons, says: "There is no legal definition of the word, poison, and the definitions usually proposed are apt to include either too much or too little. Generally a poison may be defined to be a substance *having an inherent deleterious property* which renders it capable of *destroying life* by whatever avenue it is taken into the system. Substances which act only mechanically, such as glass, are not poisons. In popular language, a poison is a *substance capable of destroying life* when taken in quantities. A poison, then, may be defined as any substance which, when introduced into the system or applied externally, injures or destroys life." Quain, like all other authors, attempts to show where there is *within this material liquid*, powder or matter some "inherent" something damaging to a hu-

man body. "Something" exists *in the poison* that will kill the "something" in the human, *if* they should get together. It is the old study of physical matter for physical matter, a fight of giants against each other, but just what constitutes these monsters is a matter to be discussed and talked about, "but not solved." "Which, when introduced into the system or applied externally, injures or destroys *life*." "Life" has not yet been shown to be a tangible thing by the medical profession, and is not the expression far fetched when it assumes that it does something which is unknown? "Life" is not a subject with which medical books teem. It is a mooted word that is tabooed on all corners. Yet Quain dares to say that something known does something to something unknown, therefore death (another subject that is unknown to them) results. Much wisdom do they show.

Gould's *Illustrated Dictionary* defines poison as "*A substance that destroys life of the organism or impairs the functions of one or more of its organs. A substance capable of producing noxious and even fatal effects upon the system, no matter by what avenue it be introduced, and this is an ordinary result in a healthy state of the body and not a mechanical action.*" Dr. Gould has the same fault in common with Dr. Quain.

To comprehend his meaning of "noxious," I quote his definition. "Noxious. Harmful; poisonous or deleterious. A noxious thing in medicine is *anything administered to the person* that is harmful in its effects, especially applied to the production of abortion." Notice that he says "anything" deleterious to the health of the individual is truly and distinctly a poison, and a poison is noxious to man. Dr. Gould does state that it does no harm until it reaches man, but we are as yet not out of the mire of what there is *in* poison that is going to take man's "*life*" away. We presume this matter is not a poison (to man) until it has been introduced into the live animal organism and is capable of producing a morbid, noxious, or deadly effect upon it; as morphine is a deadly poison, the poison of pestilential diseases. Under "noxious" he says: "Hurtful, injurious, harmful, unwholesome, insalubrious." Webster brings us just a little closer to the situation. He says that it is *not* a poison until "introduced into the animal organism," but he does not say whether "*life*" in that

"animal organism" is essential or not. He does not inform us that the poison is a something which takes the "life" of the "animal organism" away. With this conclusion we might reason that morphine injected into a dead "animal organism" would still be a "poison."

Dunglison's Dictionary says: "Poisons. Generic name for all substances which, *when introduced into the animal organism*, either by cutaneous absorption, respiration, or by the digestive canal, act in a noxious manner on the vital properties, or textures of an organ." "On the vital properties," whatever this is, well defines his position as regards this *something* which is to be battled with by the unseen or unsensed *something* in the "poison." Under "Poisons" he enumerates *hundreds* of medicines that "act in a noxious manner." He calls all poisons noxious. *Noxious* is derived from *noceo*, to injure. His definition is "deleterious," which means "harmful." We have quoted four authorities on the meanings of "poison," and find when the screws tighten that they substitute for it "noxious" and that with a list of synonyms, and as yet we are still searching for *that thing* that is to be affected when the red ant meets the black ant. What is it that one takes away from the other? Is it "life"? That effective word "noxious" means that *something* does *something* in a manner not just known, but it is there, therefore it is discussed.

Dunglison enumerates some thousands of substances that are daily being administered with the object of doing the body good (and it does "do" them) for he admits, because of his classification under "noxious and poison" that they are "harmful, deleterious," etc. *If they are harmful to the normal body in excessive doses, is not a small bit in an abnormal body that much worse?* We are still hesitating and wondering about the "it" that is in a human body to which this tantalizer on the outside does so much mischief. It seems as though the medical man has the superstitious faith (because he has no facts to hold fast to) that the "thing" has gone to sleep, and he prescribes something devilish just to tease the sleeping "it," and when he does wake it up sufficiently to cause some violent roar, then he claims that *it* "acts," therefore is "noxious" because it has within it some unknown, mythical, superstitious "something" that overcomes the "life" of a human body.

The definition that I would offer would be based upon the knowledge that man is a triunity—(1) *spiritual*, which moves the (2) *mechanical*, thereby producing the (3) *chemical*. These three phases must always meet hand in hand and work together, and are important in the order named. A definition would not be complete unless the three commingle, therefore "Poisons can well be defined as any substance, liquid or solid, made externally to man, by artificial or natural means, that was given to a human body in any form and in any manner, upon which Innate Intelligence, after receiving impressions and knowing of its existence within her sacred precincts and knowing that its atoms cannot be utilized for the purpose of self-preservation, will begin a systematic, quick or steadily increasing process of expulsion of the matter thereof." Again the definition could be modified to mean, "Any substance which was made for utilization in one place in one organized being, but by and through abnormal functions was abnormally changed from one place to another for which it was not intended. will be a poison to the latter place." Or, "Any and every chemical substance, made by Innate Intelligence, was made for a purpose. To transplant it, artificially, into some other object for which it was not made by Innate Intelligence is to create of it a poison." Or, "Any chemical made within the body of any organized mechanical subject, having in process of constant formation one of more chemical combinations, directed and guided through the creation, transmission and expression stages by an intelligence, the product of which may abnormally occur in excess, then that excess of chemicals becomes a 'poison' to the body, although a normal amount be not a poison. The amounts and normalities thereof are to be judged entirely by Innate Intelligence, not Educated man. Food for the object for which intended, but poison to the object for which it was not intended." This follows the old motto that "Food for one is poison for another."

These definitions are intended to clinch the fact that each and every species, family or segment is a unit in itself. Here is the great mistake of the *practice* of medicine." They aim to consider mankind broadly and wish to prescribe medicines universally to this family of vertebrates. For typhoid fever they have a series of particular "poisons," etc.. each disease having its medi-

cines. Each body being a chemical machine unto itself. man not being able to just tell exactly what these chemical properties are, nor having machines delicate enough to ascertain how much of each exists in normal, or is abnormal in diseases, therefore he is unable, scientifically or by guessing, to know anything about whether this is a food or a poison to this body until he has a few hours, days or weeks to find out. This is why he advises the patient to "watch this medicine carefully, and if it does not *work*, let me know and I will *try* another *tomorrow*," and he keeps trying until the patient gets well or dies, gets better or worse. I assisted in one case of fracture last summer in which a "stomach tonic" was prescribed. "Mother" took it "every half hour" in teaspoonfuls. In two hours "mother" had vomited so violently (to get the "deleterious" matter out) that she also had to have the fracture reset. The M. D. thought "maybe it was a little strong and not just the right thing."

Bile is a normal product of the normal acting liver, but if that secretion be abnormally placed, in the stomach, we have biliousness, which is the action of a poisonous product to the stomach. Splenic fluid, when it reaches the stomach, is gastric juice. This benefits the metabolic state of the human body as long as the raw splenic fluid is confined within the bounds of the stomach. Suppose it leaves these and goes to some other tissue for which its raw state was not intended, then it becomes a "poison" to the place where it should not have been. Splenic fluid, in the raw state, passing into the lower bowels, without having been changed in transit, would be a poison. Saliva is a normal product; it is not deleterious when in the mouth, but is a "poison" if it should enter the Eustachian tube, is noxious if it goes to any other place for which it was not originally planned. Pancreatic juice enters the intestinal tract. It is not venomous as long as it confines itself to that place. Suppose it is dammed up and goes to some other place, then it becomes a poison in that tissue. A practical application of this idea can be aptly shown here. A tramp was standing in front of an Episcopal church. Someone said, "My friend, it is a beautiful Sunday morning. What religion do you follow?" "I am an Episcopalian." "Episcopalian? You don't look it, sir." "But I am." "What makes you think you are an Epis-

copalian?" "As I was standing by one of those churches and heard the people praying, I heard one fellow say, 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us,' and I thought I have done things I ought not to have done and I am sick, so I guess I am an Episcopalian, too." It often seems that the M. Ds. are too prone to jump at conclusions similar to the tramp. Because a person dies after a chemical combination (regardless of whether vegetable, mineral, etc., etc.) has been forcibly squirted or injected into a human body, then the hasty conclusions are, "which renders *it* capable of destroying life" or a "substance that destroys the life of the organism" or "is capable of producing a morbid, noxious, or deadly effect upon *it*" or "acts in a noxious manner on the *vital properties*," etc. They reason things at long distance. The medical philosopher reasons that it is the medicines that act upon the human body. Reread my definitions and learn that I say that it is *Innate Intelligence* within each organized unit that acts upon the matter introduced. Therefore the bases of these two philosophies are opposed because the order of procedure is reversed. The M. D. does away with any intelligence in either object and does not account for the action. The Chiropractor places the intelligence in the body, into which the substance is being introduced, and assumes that the body has sufficient intelligence to act upon it as it thinks best. The tramp was equally as bad. "He was an Episcopalian" because the other man had done wrong and it was the wrong that made the tramp a fellow church member. They reason things with half of their basis absent, and then announce the summary of these ideas as facts, when they are far from it. It is easy to see that a lengthy course of study is necessary to make that tramp an Episcopalian, but he was too ignorant to know that. So it is with poisons. The physicians do not reason that a course of study along practical, logical, internal intellectual lines would be of any help in elucidating these problems, which have confronted not only them, but savants of all ages. The very knowledge that they so long have needed is what they will get to-night; the union of the soul with the physical into one harmonious "organism," and then the introduction of some chemical, that has been made at the instigation of

man's imaginative brain, is a purely foreign "deleterious" material, and I will show you where it will be rejected by internal, intellectual adaptation. The same kind of juice, removed from the linings of another body, does not suffice. It may substitute, but no counterfeit equals the genuine. Splenic fluid is a very "deleterious, harmful, and damaging substance," to any portion of the body not made to withstand its effects. One drop of splenic fluid upon the lips will induce a blister, yet there is any amount poured into the stomach and intestines, and we don't call it a "poison" there.

The body is a chemical factory, a huge crucible composed of many sections in which each division has its peculiar chemical to form from the common materials which are left at its door by that common carrier, Serous Circulation; but all commonly blend in their universal meeting places for the general good of the human body. It is a chemical crucible made by a Universal Intelligence as a segment of a whole to assist in an expression of a Universal Law, therefore expressing definite intentions and purposes. This huge crucible is formed like an elongated cylinder with here and there an indentation or an additional pouch or pocket, and into each of these runs special juices made in some other portions of this unit. The food tarries at each one until acted upon, then passes on. Into one end of this tube the man voluntarily starts a certain varied amount of chemicals. The majority of foods well mixed makes a conglomerate mixture of chemicals, but each form of chemical which he has introduced has been made by Innate at one of her divisions, the aggregate of which has been gathered together from the four corners of the earth, gradually working to the common center, the mouth. Each little pocket has its part of the general chemical metabolic condition to create. As a unit its ultimate highest issue is that of self-production. A seed is implanted in fertile soil. Expansion begins and in 280 days a child is the outcome. The child is the chemical product brought about by the union of specific and particular chemicals following the above normal mechanical actions at the right place and in the right manner. No misplacing of chemicals there. Man is no more nor less than a combination of the same in enlarged form. Every portion of the human body, male or female, large or small, black or white, has its chemical relative values

in every part. That is, there is a particular amount of certain chemicals being deposited in each portion of the brain. Those chemicals are different from those found in the lungs, and in the latter viscera it is different from what is found in the heart. The spleen has chemical characteristics peculiar to itself and not found in any other portion of the body. So far we have spoken only of the chemical side of this organism. What is it that puts various liquids and dry substances together and makes of them a condition called "chemical"? *Mechanical actions being expressed through a machine created for that purpose.* The products of each machine are different, it being created and expressed that the product should never be a poison in itself, so long as that product is normal, although it being transferred to any other part other than where it should be, would in itself constitute a poison. As soon as man is considered a chemical product then we ask, "a chemical product" of what? No chemicals can be deposited, accumulated, eliminated or formed differently at different times, *except through mechanical action.* View the chemicals surrounding you and point to one that is not *the product* of a mechanically expressed thought. The movements of the arms, legs, machinery, air, or something mechanical in tangible form, must act directly upon these atoms or molecules to make them change form, composition, shape and size. As long as man, taking his part in the universal whole as a mechanical product, and each portion thereof is doing its duty as a chemical producer throughout each portion, then the universal chemical products will be of a chemical value. Normal product cannot poison a normal part, but one abnormal product can poison another abnormal part or product. If the product of each and every chemical making gland or tissue is in normal mechanical working order, then the condition of the whole will be the same. If the chemical product of each mechanical acting organ is normal, then he is not making poisons within his own body, because the quantity manufactured depends upon the quantity demanded by the body at the present time, therefore supplied.

Man being a chemical product of which man as a machine, is the producer, let us briefly see what a "machine" is. "Machine. In general any combination of bodies so connected that their relative motions are constrained, and by means of which force and motion

may be transmitted and modified, especially a construction more or less complex, consisting of a combination of moving parts or simply mechanical elements, as wheels, levers, cams, etc., with their supports and connecting framework, calculated to constitute a prime mover; or from some other machine, and transmit, modify, and apply them to the *production of some desired mechanical effect or work.*"—*Webster.* All chemicals are "mechanical effects." The chemical always depends upon the mechanical for its existence. We could have no chemical without a mechanical action. *There can be no action without power*, which is well illustrated in Webster's definition, and so, step by step, we ultimately observe the crude rough power existing all around us, and then quickly jump to the conclusion that "Nature" is in man in a finely prepared state, ready for use. Obviously there were steps between that on which, up to this date, scientists could not focus their minds because of the oversight of that Innate Intelligence which they call Nature, instinct, subconscious mind, intuition, etc. It was lack of this knowledge that has held the world in darkness and made many problems the most complex and without an understanding of which the world of science, in every branch, is in darkness. Man is a normal mechanical product, provided he is, in turn, normally mechanically made by preceding machines.

You say, "How about the man that is poisoned?" Let us enter the fields. We find a rattle snake, coiled and ready to spring. In defense of the rattle snake we must say that he is much abused. Many men living in those regions are being stung by them, receive the poison in their bodies and think nothing of it and will utilize no other precautions than to rub the part, suck out the wound and let it go. We say the rattle snake contains a "poison." It is not a poison to that snake. In those sacs in its jaw this snake has quantities of liquid which, when introduced *into anything else*, becomes a poison. That is, it is a poison if injected into man. Occasionally we hear of a rattle snake poisoning itself by biting the rear end of its body. This poison is his protective feature; it has been his means of self-protection, the adaptation to the necessity. This internal chemical secretion is a poison when taken from the place where it ought to have been and is injected into a place where it should not be. Rattle snakes will poison each other in fights

and they will die, showing that what is safe to one is not so to another in the same family. The chemical products of one human body, dead or alive, are made into medicines to be given per prescription to others in the same universal family. Is it unreasonable to believe that because some of us think they are more intelligent than the "brute" existence, they can overthrow the universal law?

We can point to no case that creates more comment and fright than the average canine who bites a human person. "Mad dog" is the cry. "A person has been *poisoned*" is the bellow. It is true the juice from a dog, slobbered over his playmate, has been known to produce rebellion upon the part of the patient. The playful scratch, wherein was left the juice of the mastiff or St. Bernard, is said to have killed the child, but, in such instances must we say *the dog* was "mad," therefore should be shot? I would advise such parents to *look for the cause in the child, not in the dog*. There is a reason why the "poison" thus introduced into the body of the child was not quickly thrown out, through the normal channels, Serous Circulation to the proper organs, kidneys. Let one dog bite another or even himself, and you can have similar conditions providing there is an internal cause. When he bites himself he injects something into the leg which never was intended to have been there. The study of poisons focuses to one fundamental thing, the injection of one chemical from one place to some place else where it was not intended to be, and the inability of the body to throw it overboard.

In the vegetable kingdom, the juice from many plants are not poisons to themselves, yet they are made into medicines and when given to man they raise the most hostile of actions, showing that the body resents their intrusions. There are certain birds whose bites are "poisonous" to man, yet those juices, self-created, do not kill the bird. With all of this preponderating evidence against the use of raw juices for beneficial purpose, man will continue to hunt the birds of the air in every clime, will get minerals from every kingdom, animals and humans of every color and from every country, every part of which will be used to make medicine. Anything that lives or is dead, creeps, squirms, walks, swims or flies, is macerated into all the combinations that man's fertile mind can think of, to scientifically work

out all the shades and shadows of various kinds of dances to put the human body through, so that when a certain dance is needed, as he sees it (of course doctors disagree upon this most important item), he has the medicine handy with which to produce it. He, of course, based his conclusions upon each and every individual as he tried each medicine out; thus he continues to try it out upon each and every person he has or ever will get. Science? Yes, the *science of guessing* what poisons to *do* the patient with next. The physician in the vegetable field gathers leaves, berries, fruit, and the bark of this and buds of that. He puts these together into a compound. Just so much of each must be carefully weighed and tabulated, and then this complication of things is called a medicine, which he gives to you with the intention of doing some good. And he really admits that each and every one (if of sufficient quantities) would be a poison within itself. That if you were to do as he did in gathering them and tasting them one by one, you would gladly purge it, because "it did not taste good." And yet because *he* gathers them (for what to do he knows not), mixes them together in good form, and tells you how much to take, without poisoning you outright, you will believe all he says. He is a little god because he thinks he knows how to "give you your daily poison." His all greatness lies in the fact that he knows how much to give without murdering you outright. He is as much a murderer (by degrees) as the woman who rid herself of her husband by slow arsenical poisoning, placing the same in food. In one case it was done secretly, and in the other protected by a selfish man-made law. But there is one law that always will ordain that such experiments upon human lives are crimes, and that is the life-giving law made by Universal Intelligence, which man, disguised as a physician, sees fit to utterly disregard. Millions of patients have been murdered by poisoning and many within a few minutes, days, weeks, or months, when the funeral or death certificate has read "Heart Failure," but what induced that heart to fail to continue to beat is the crime if it were but known. Many is the murder committed under the name of a "stimulant." Many a crime is committed under the cloak of ignorance, and such could not have been helped in the days when nothing was better known. Today this therapeutical mincing is being

cast to the winds. It is replaced with logic, backed by plain spoken, candid, truthful, sincere, genuine Chiropractic facts. Man is, of himself, a complete, *absolutely complete, laboratory* within his own province. Every machine necessary to make proper chemicals for self-existence and self-reproduction are within his frame. No more machines need be added, nor must any be subtracted. The foreman (who is the proprietor) of this immense important chemical factory does not ask for, does not require, nor need, and in fact would rather not have the interference with his body by any addition of machinery made or extra "ready prepared chemicals." Innate is not lazy nor afraid to do the work, once you give her the tools without restrictions, therefore it is folly to "aid Nature" with predigested prearranged chemicals, thinking that by so doing things will come more your way and thus win more favor from the balance of the human family in the narrow, restricted sphere of which you are a segment. Innate has a machine for that purpose, therefore knowing he must turn out *the very best*, prefers to do his own work. No man can do for us what we can do ourselves, therefore it is only necessary for man to place in the first divisional crucible that which the body calls for, and from that time on this foreman directs every action to an ultimate end that each part may and can make its own juices, and then directs them in their path so that they will not be a poison to some other part.

Man is a machine and therefore the product of another machine before him. And those machines are products of others, but where did the first machine come from? "In the beginning God" (that Universal Intelligence which is present in all matter to direct its movements). Starting with Intelligence, and matter, always united, thus we gradually watch the evolution of eons during which man was passing through the earliest forms of life. Man is the evolution of organized dust. He is a specialized form, after having been chemicalized into definite forms through varied specific mechanical processes. Being a unit, in both sexes, enables them to again continue their process of mechanical self-production, evolution of not only creation but of mechanical and chemical processes. The evolution consists of the three constant changes. We could easily say that man was the product of the intelligence that is still directing the

mechanically organized matter what to do chemically. It was the union of spirit and corporeal things that made man. *Mechanical creator in expression is equivalent to mechanical product. Mechanical product in action is equivalent to chemical product. Normal creator and abnormal mechanical actions do not produce normal chemicals.* The Creator being an intellectual entity, therefore immaterial, cannot be interfered with. The chemical being a *product* of the mechanical, and as products cannot be interfered with unless by and through mechanical movements, the producer, then we must again dismiss that as making itself. The remaining redeeming feature is the mechanical through which the transmission of power from point of creation to the machine that makes the chemical can be interfered with, hence the product of the machine must be wrong to correspond to its actions. The chemical product of that machine is the sum total of the abnormal actions of that machine. *The abnormal work, chemical product, is what the physician observes.*

The patient enters. "I have stomach trouble." "Of what character?" "I have a burning sensation here and at times a smarting and at times I belch up gas and at other times I have a very bitter taste." The M. D. asks specific questions intended to run a certain line of thought to observe whether it coincides with the observations of those whom the profession think are nearer right than any other; it is the progression of one after another, never daring to offer an innovation; it is the continual wearing of a dead man's shoes. He wants a mental image of the conditions of the stomach and he has no better way of getting definite information than to ask the patient innumerable questions, and then "kind of" forms an opinion as best he can, according to the ethics of the school he attended.

The symptoms that the patient describes are but the interpretations of impressions that have arisen at that point. Any Chiropractor knows that pain, ache, feeling bad, sore, tender, etc., are but different degrees of interpretation following different degrees of impressions. Hence the patient might not be able to draw any well defined lines between "sore" and "tender," and suppose he could and did, it does not tend to prove one disease more than another. In diseases they are always plus or minus some one or more of the nine primary

functions which exist in each and every tissue cell alike. The most that can be done is to analyze the functions involved *and guess* at the degree. Each of these analytical steps the physician has *not* been taught to do, the Chiropractor *has*, therefore if diagnostics must be taught and from that the name derived, then Chiropractic is 100 per cent more scientific in this particular line than the physician of any school that has preceded him. *He cannot tell exactly* by guessing any more than you. Anybody could say a tissue was red, inflamed and presented a diseased appearance. With this basis scientifically (?) established, according to medicine, he prescribes a name which is usually as badly composed as the disease it is named after. With the name carefully chosen, he turns to his pharmacopœia (and there are dozens and they all differ with the exception of one which the majority of the American Medical Association say is nearer to sometimes hitting it than any others) and finds that for chemical disease so and so (which he has attempted to observe) such and such chemicals are prescribed in certain quantities, and if that does not succeed then increase the dose until it does. The basis of this prescription is to give the body (as near as he is capable) that chemical compound which *he thinks* is lacking and which he knows the body did not make within itself. Something is wrong with the body, but what of that? "*We will prescribe what is absent.*" The book says how much to be given, but each man does as he pleases. Again we fall back upon the vital issue. "Anything which is made artificially and then introduced into the human body, against which the body rebels, is a poison in the truest sense of the word."

Foods are sometimes artificially doctored, but that does not necessarily make them a poison unless they are in excess of what the body can handle without interfering with its normal or abnormal routine of work.

What is the cause of all this commotion? What and where is the thing that hindered the body from doing its work? If power is necessary to run the machinery and the machine *must* run to deliver the chemicals of rightful proportions and quantities, then what is wrong? Has somebody *temporarily*, traumatically interfered with the machine? Have they done so *permanently*? Not that we know of or can observe. Dismissing that thought in ninety-nine percent of the cases can we not

find an internal cause which is hindering the motions and movements of this machine?

The machines are on a strike for that want of power. But this physician does not regard anything internal of value. It runs with internal power ("Nature") when normal, but as soon as abnormal then the fields, sky, waters and bodies must be seized upon to try to supply that which it did not have from the atmosphere anywhere before. What is the action of the body on these external, artful, disagreeable chemical combinations? It rebels and resists. Other chemicals which are introduced are harmless if there be nutrition in them. Innate will remove and pass the refuse on. The basis has long been that the sick chemical part of the human body needed normal chemical parts of a strong animal, thereby making up the deficiency. If the chemical product of the stomach of a man was weak, then take the chemical product of the stomach of a strong bull, even possibly including the stomach itself or the gland that made the juice in question, then grind it to a powder and give it to him under Latin names so he will think he is getting more than a substitute for a defecation. The physician gives to the inside *something* that he *thinks* it ought to have. Whether or not he succeeds depends upon how accurately he is going to *guess* at the exact state of affairs and how near he can hit or miss the creation of a chemical to supply the insufficient material brought about through the failure of the organ itself. The layman is as efficient in asking questions, and would be as qualified in determining what is lacking as the physician. "Is not that a rambling statement to make?" No. The physician does not know any more of the quantities or percentage of each chemical that is absent or in excess any more than I do. His prescription must depend upon what he *thinks* will answer the purpose. He *guesses* at it. He *presumes* it is so and so, and upon that assumption builds his case and prescribes. Prescribes what? *Poisons*. Ninety-nine per cent of the medicines given are poisons; the other one per cent is the harmless sugar coated pill with which the ignorant are deluded.

I am not in favor of predigested foods, because every phase of that digestion is a part of man's work. If predone, that man is withdrawn from that much activity, therefore the giving of such is to sick and ailing, not to

those who are strong and rugged. It is the sick person who lives upon such foods. You do not observe the hearty, hungry, practical laborer sitting down to a breakfast of straw chopped; so-called breakfast foods, predigested. What he wants is something that he can get his teeth into, what *he* can eat and what his *inner man* can digest and get some nourishment from. Let every man be a unit unto himself. Let him be so independent that were one male and one female thrown upon an island without a single person around, then the purpose for which they were created (self-preservation) could be fulfilled. They would miss many of the fineries and pleasures, but those are not a necessity when healthy, although we may think they are when sick.

Medicine is a poison. Water, although given as a medicine when warm or cold or applied in the form of baths or compresses, is not a medicine. Food and air are not medicines, unless that water, food or air has chemically been changed by the addition of some nasty poisonous matters into it, and even then the water has been polluted to meet the whims and fancies of erratic man to do a something they know not what. If these commodities are doctored, then they become medicines. Sterilized air, boiled water and artificially prepared foods by way of the introduction or removal of extracts or dilutions are medicines, because they have been especially prepared for the purpose of treating chemical abnormalities of the body. If these essential substances *must* be diluted or concentrated for the metabolic good, then Innate is the fellow that *must*, can and will do it, and such *must* be done *within the portals of her domain*, the body. It has long been the bane of the world that man thought he was just a little better than his Creator, therefore *wants to show* Him what *he* can do. What desecrators these medical men are to the human temple, but how pious these same men are in the church of God. How arrogant their commands when practicing medicine, but how humble at the threshold of the church. How revering the practitioner of medicine is to his God when viewing His handiwork in other lines than that with which he deals, but how ruthlessly he butchers man or woman, thinking thus to improve His product. They pay homage to the Creator, "the maker of all things," etc., etc. They worship Him according to custom, pray to Him according to form, they subject their humble

selves to his *supreme* intelligence, they allow their personal bodies to be a slave to this Deity (in worship), but *what about the reversal of this in daily life?* They are the superior of anything. They are the makers of the health of the body and upon *them* depends the life, death, happiness, disease, pleasure, of sorrow broken families, and I presume would attempt to dominate the skies, clouds, rains, sunshine and earth if they could do so with any reasonable systematic chemical basis.

The M. D. or D. O. is trying to improve upon God's products and that is where he loses. Man thinks he can improve upon the original foods God gave him. He mixes them. The compound he prescribes in sundry definite forms. Innate gave them birth and grew them as separate entities. Some are beneficial for a human and others are intended for the cows, others are but fit for hogs, therefore the distribution is equal. Man's "superior intelligence" (?) picks them discriminatingly, mixes them with a snuff of ignorance, rubs in a little sympathetic thought, dashes in a large swig of superstition, puts the combination together with a bunch of legal charlatantry, then calls for much reflex action upon the part of his patient and much "sympathy" upon the part of the patient's friends, and all pain has been ended, all suffering is over—all as the results of a wrong start. If a certain quantity of a specific (Latin named) combination "causes the bowels to move," then that is "what this patient wants," regardless of how vital the "poison" may be. Each plant may not be poisonous as a unit, but when prepared it may make the worst mixed that Innate has ever been compelled to withstand. The water that is boiled is now a poison, because he has changed the normal chemical constituents of a normal product of the only normal intelligence, Innate, therefore the transformation that Educated foolishness has performed had only been necessary as *he* saw it. He has done something with the natural Innate *product* which was never intended should be done. Water, food, air, if as we should get them, would be normally digested, then our bodies could make of them chemicals that the body must have whereupon they become products that are natural to the body. Not one elemental chemical should be doctored, subject to the fabulous, rhapsodical, wild, extravagant, fictitious ideas of four, eight, twelve or sixteen years trained university men, who are not

capable of saying what should be or should not be placed therein. As man takes *food* into his body, the mechanical divisions act upon it and extract such chemicals, or portions thereof, as the body needs. Then the fluid taken from the food is of value, the remainder is waste or a poison. We must become so thoroughly complete in ourselves, every part so capable of acting within itself, that we don't need the use of adjunctive chemicals in any form. If a certain chemical is not being issued by a certain machine created for that purpose, then it is our duty to see that the machine is adjusted so that it *can* continue to turn out the normal product as deemed necessary, foreordained and made so by the Innate foreman who has the power to turn on as soon as we show him that it will be utilized when it is on. It is our business to see that every mechanical cause of abnormality in man is adjusted. The liver may act too freely; the secretion will be excessive, and there will be too much bile, more than is needed or can be used; the overflow is dammed back to the stomach, and as soon as it gets into the stomach, it is a "poison." How deathly sick you are when this occurs, and what does Innate do? Purge it. Innate will prompt you to drink water, which will come up, and your stomach is cleaned. This stomach (in its mechanical ability) was normal, therefore it *did* adapt itself to the chemical circumstances. Suppose the stomach (mechanically) was not normal. The bile would have lain there, the abnormal machine (stomach) would have made feeble attempts to eject the intruder, but could not, hence the accommodation is of another prominent character, Innate causes an excessive flow of splenic fluid or other form of chemical, which counteracts the bile, to flow into the stomach.

Look at man as a unit, mechanically complete. Within the shell of that factory are all the organs necessary to reconstruct any and all normal chemicals that are placed therein. These organs are capable of bringing out the complete effects that are necessary within the body without the additional services of anybody to act as a substitute, for Educated man never could act as a substitute for that Creative Intelligence. The physician that tried to prescribe the absent chemical for you tried to supply our bodies with those things that it ought to chemically make for itself. The reason they are not chemically made is because there is not sufficient mechanical action.

And there is not enough of the latter because of the insufficiency of power with which to perform the movements and construct a normal product.

The reason we have not power is that there is a vertebral subluxation. Hence we come back to fundamental. Power exists in the Innate physical man's brain in unlimited quantities. It goes to the nerve but can't get through. As an abnormal consequence the liver lies inactive. Instead of you or the other man supplying anything to each other, both must go back to cause and adjust that so that the amount of power expressed will be normal, mechanical action, hence chemical results will be normal. Physicians of all schools supply something to their patient. Even to the magnetic healer, who makes his claims of supplying magnetism, though what that is he does not know. The Chiropractor supplies nothing, takes away nothing, he adds nor subtracts nothing. He does not multiply nor subtract one single quantity in the body. True, there is a condition of unrest, "disease," which is absent when he is through with his adjustment, but those are abstract words, therefore do not speak of the addition or subtraction of matter. By opening these vertebral windows the function is restored, the rest is done by Innate Intelligence.

We hear much talk about epidemics. "There is a certain miasma, effluvia, in the air." The very fear of it has been instilled into you and your children for years until you cannot say your life is your own; it is a discretion that is left to the good or bad judgment of this effluvia. You wear your life short worrying how to avoid them. You have been taught that "effluvia" is a great detriment, a damage, a scourge, a plague, a blight that has been cast over certain sections, that to breathe "it" meant death, to not breathe meant oblivion, and which demise would be the more noble you could not decide. One is slow suicide and the other rapid departure, meanwhile, should you go to the physician (a fellow who eventually you find out pushes you onward into the gaping chasm faster than either of the other two), he will "give you something" which will "keep you immune," and sure enough *you* had a severe type of that disease that lasted for weeks and then it was "a miracle that you got well; it was only your constitution that saved you." What was meant when the physician said "constitution" is beyond my comprehension, but your neigh-

bor had the same doctor and died with it. Evidently the medicines (poisons) did not keep him immune. It is too bad God did not know his business and that the Devil caught him napping and during that time so thoroughly invaded this patient that man and God (should be God and man, but the M. D. always reverses things) could not, combined, drive him out. God is given credit for the creation of all things, therefore, did He plant millions of little demons on the earth to take away our lives after he had given them to us? He evidently needed us back with Him so that He could repeatedly send us to earth and thus torture the same spiritual existence many times. How He must gloat over his earthly victories. Is this not a beautiful (???) therapeutical philosophy? To think of the subject is to become so disgusted that words are not strong enough to speak my contempt. Men, calling themselves scientists, announce that microscopical, infinitesimal bugs are chemical disease creators, in a mechanical machine, simply because they do not know *the real* mechanical cause of disease. It is the case of an infant discussing creation with his father (the "infant" in this case being the undeveloped man).

I wish to interject an article at this place to carry out the general idea that bugs as well as plants were put on this earth for a good, moral purpose. They have no more intention of destroying, in fact, not as much, as physicians have today. Allow them freedom and three-fourths of the animal, bird and all other breeding families will be off of the living life because of some Educated grudge that is held against them. As an example, the pollen from plants has long been accused of causing asthma, etc., etc.

In referring to the conduct of animals, we shall here quote an article by Mr. William G. Fitzgerald which will give some idea of the conduct of plants in these respects. Plants are but one part of the general schematic conditions of the world, each part thus having its divisions, although the relationship that all hold to the Creator or Universal Intelligence remains the same, therefore in discussing this subject of plants the same arguments would hold good for bugology or bacteriology. We have much to learn from these simple creations if we will but observe. Man can still learn much of the truth of why we are what we are if he will observe these

details closer and see the closer relationship between the intelligence and its action.

"Do plants and flowers possess rudimentary powers of reasoning and thinking for themselves, or is sense an attribute of living animals alone? Up to this hour *science has not answered this fascinating question*. And yet it is clear to every man or woman with a garden—to a child, even, with eyes to see in our fields—that plants know exactly what conditions of life are best suited for them. And where such conditions of life are not forthcoming, the plant will strive *with all its intelligence* and force to acquire them, even if such efforts entail moving bodily from one place to another.

"Climbing plants with tendrils, such as the vine, *have a marvelous sense of touch* when in search of suitable objects round which to twine; and everyone knows those strange plants, the *Dionaea* and *Drosera*, which lay cunning traps for unsuspecting insects and close about them at length to digest them at leisure.

"Then consider how flowers open and close *with such wonderful intelligence*. Some wait for a certain intensity of light before opening, others unfold only when the temperature has arisen to a certain point. You may test this for yourself by taking a potted crocus from a warm room to a cold one. Everyone familiar with flowers knows that some open obedient to the first morning rays, while others wait until the sun is high in the heavens. Others again jealously hide their charms from the sun and open only as the western sky is suffused with the rainbow tinted clouds of sunset. Take a common garden marigold that spreads its aureole in the full glare and put it in a dark room; you will see it begin to close as with disappointment.

"Modern science theorizes about the relations of plants and flowers to certain insects that act as pollen bearers. *To the close observer, however, these theories are not satisfactory, for plants reason just as birds or animals*. Take the ivy leafed toad flax; I have seen its capsules ripening and the anxious plant literally feeling its way along a wall for some convenient cranny in which to discharge the seeds. No bird in search of a likely nesting place could be more exigent as to conditions. And besides the regular opening and closing of flowers and the action of climbing tendrils, there are many definite leaf movements regulated by light or temperature.

Among these I may mention the folding up of the clover; the folding down of the wood sorrel's leaflets; the semaphoric action of the Indian telegraph plant's leaves; and lastly the shrinking and depression of the sensitive *mimosa*.

"All these whimsical movements denote intelligent life; but far more marvelous are they when they develop into real geographic progression, as in the case of common purple orchids. Dig up one of these "long purples" of Shakespeare and you will find that its roots include two smooth, round tubers; one is just forming, while the other dates from last year and is not being drawn upon by the growing stem for nourishment. Next season this also will have withered, while a new tuber will be upholding a new stem, and yet another little smooth ball will be forming on the farther side. Year after year this process goes on; so that the stem every season up-rears itself half an inch or more from the spot occupied by the plant the previous year. The purple orchid is a perennial. It will have moved six inches or a foot in a few years, and similar action, although much more pronounced, characterizes several of our spring flowering bulbs.

"Thus if you plant tulips so that they are shaded by thick evergreens, the flowers will be found literally to walk away from them into a place of more light. The bulb will send out a white shoot that runs at right angles below the earth until it is several inches away. Near its point a swelling begins and develops into another bulb, which sucks away the substance of the old one; and the following year, if the plant still finds its site unfavorable, it will repeat the process."

This shows nicely how necessity is met with by intellectual adaptation and also how evolution of this character is slow but constantly progressive.

"The movement of garden lilies is much more apparent. Place a bulb of *Lilium Auratum*, the heavy scented golden rayed lily of Japan, in a big flower pot and observe it closely. For a season or two it will retain its position, and then break up into a number of smaller bulbs, equaling or exceeding in number the flowering stems sent up the previous summer. But when these in turn give off stems you will see that each does not at once grow up vertically, but shoots horizontally until it reaches the side of the pot, when it begins to

rise. Or you may plant such bulbs in the garden border and put in a stick to mark the spot. In the course of a few seasons you will find that your lilies have traveled quite a distance from the stake. Tulips, crocus and lily strongly object to being crowded, and will travel considerable distance in search of pastures new.

The ape, that is looked down upon and derided as a peanut plaything for children, has more practical intelligence as regards the reasons why of some of these most serious problems than the largest majority of the medical scientists that are theorizing today. The ape lives the life for which he was created, therefore, through "instinct," does not fear the scavengers, plants or anything else placed around him for his use, but on the reverse, bacteria have their place and he knows it and leaves them alone in that work, and that is more than educated man does. The ape is guided by intuition, the physician by what he thinks he sees. The monkey knows that each creation has its place and he allows them to keep it. Does he *try* to chase all other living beings smaller than himself out of the woods? That is just what medical men would have us do today. Drive mosquitoes, fleas, bed bugs, dogs, cats, flies, rats, birds, etc., and what not that are carrying these "awful germs" from person to person. Not being content to watch his continual failures at his own dooryard, he pursues the insignificant mosquito into the swamps and wants to exterminate him there, where the eye of the observant man who stays at home cannot dispute what he (the exterminator) says. The home man cannot say what has not been done in the swamp unless he investigates, and if he does he will note the failures to accomplish permanent results there as much as the physician has failed at home. Does the monkey do all of this? Does the elephant, snake, or any other family do as much? No. They have more of a "subconscious mind" than to begin to force such an aim. *Common sense* teaches us that if these scavengers cannot breed in one place they will in another, and it is impossible for man to cover the face of the earth with his squirt-gun. Be all of that as it may, there is no use tearing down flighty ideas, imaginations, reflexes, sympathies, neuroses, etc., unless we can replace them with something that is better.

To replace the idea, I will offer a substitute. We go to a swampy district. What is putrid? "Miasmatic ef-

fluvia." Our senses recognizes it and we perhaps see it. What you smelled was "something" that your intelligence told you wasn't pure and sweet. When you approached the morass, *something* came to your nose. That *something* (which was poisonous chemical materials in gaseous form, in this instance or poisonous water or foods, etc.), made impressions at the peripheral endings of afferent nerve fibres. These chemical impressions are carried through nerves to your brain and there came in contact with the resident mind which interprets the impressions and the product was "Here is something putrid, something that is not conducive to man's welfare. "Even a monkey turned loose in such a place would, through "instinct," "subconscious mind" or "intuition," reach the same deductive facts and remove his body from them as fast as circumstances permitted. It is one of the universal laws that everything (plants, animals, birds, fishes, and men) will get into those places where circumstances are most congenial. It does not take a scientist to know that a swamp is not conducive to man's welfare, yet it is the habitat of alligators, reptiles, etc. Go into the hospital where some person has died with an infectious disease, where nurses are taught to be careful with the propagation of these poisons that fly from dead bodies. The outward actions of the nurse would make it look as though she would at least make an attempt to kill those germs before allowing another person to breathe them. With this life saving object in view, she places the mattresses, pillows and bed clothing on a rack at the side of the hospital, so that the air *will and does* transmit them to the neighbors' houses and back into the rooms of the other sick people. You understand that the physician makes his living from the sick, not the well. They do not want germs, miasma poison, in the house therefore put them outdoors. Man does not purposely do that which he does not like unless it benefits himself.

I know this portion-of the subject seems far fetched, but we are dealing with poisons. You have a bottle of ammonia. Take a strong whiff. What is the result? Innate Intelligence is immediately aware that it is a concentrated liquid, hence not a food, therefore a poison. She will adapt her actions accordingly; the eyes and nose will run a copious flow of water, knowing full well that more water will dilute its "strength." This is the adap-

tation that will follow if the muscular machines can act upon the *abnormal* chemical (poison). On the reverse, take the perfumes. Palmer's are the best on the market. Hold one under the nose. The odor is such that Innate does not object to it. As an odor it is not poisonous. As a drink it would be damaging. Your inner man grows receptive to things that are pleasing and rebellious to things abnormal. So far the poisons have been of a mild character. Their volume, quantity or "strength" has not been sufficient to incite any terrific actions by way of response. The "strength" of a poison is measured by the intensity of the intelligent responsive action upon the part of the patient. In one person a certain given dose might call forth very rebellious actions, and in another it might be impossible to get more than a small share of action, therefore the "practicing of medicine" is a try out on each person. So far as definitions and facts are concerned, poisons are not known as such until those substances are received into a body, and not even then until that body, intellectually, has shown its displeasure at their entrance. Whether they are or are not poisons depends upon the actions that follow in a *live* body. To inject "poisons" into a *dead* body would not be to know whether they were "poisons" or not because of the absence of any action upon the part of the body, and we would know them as poisons only by comparison with what they did when given to the *live* body. *It is the specific "strength" of adaptative action that determines the quality and virility of the intruding factor.*

By way of proving the "deleterious effects" of "poisons" suppose some stronger poison than ammonia was offered, one which will bring forth such responsive actions that the physician will call them "stimulating poisons." A large dose has been taken. It goes to the stomach. As a consequence we have a revolting churning action in the stomach and in a short time, the entire contents are purged. With this simultaneous attempt of the musculature of the diaphragm, the stomach and all other muscles of the torso will be vigorously strained, all working to that ultimate object, to expel the "poison" and retain the normality of the stomach. If this rebellious substance were allowed to remain it would be a "poison" because it would damage tissue. The effort upon the part of the body might be strenuous and continued for a period of hours. The responsive action may even be vio-

lent as many chills indicate, so strenuous in character perhaps that the entire bed, chair or room may shake, thus indicating the tremendous accumulation of powers to clean *out* of your body that which was in. While you introduced only a tablespoonful of a "poison" yet you have the exit of a quart or more of "bitter" liquids. It is but the entrance to the mouth, from below, of chemicals that never were intended for the mouth to sense, a necessity to chemicalize foods below, but a poison in this abnormal place. Where did it come from? The tablespoonfuls of liquids represented condensed poisons. When it enters the stomach, impressions are made which call for a response with the introduction of much splenic, mucous and other juices into that cavity. Thus the condensed matter increases in bulk to the extent of the addition of liquids and according to this later factor is the "strength" decreased per volume. The physician says "that is a great stimulant. We wanted to clean out the stomach and see what we did." It was not the chemical poison acting upon the mechanical stomach but the intellectual expressing stomach that acted upon the chemical poison. (See Mechanical vs. Chemical Cycle, this volume). Any one of a thousand concoctions would have brought forth the same results. For instance soap suds, briny water, etc., in fact, almost anything that tastes "nasty." It is the mechanical body that acts upon each and every (poison) medicine in the body. For instance, the injections for constipation. "Water starts the action" as soon as you get too much in. It becomes noxious to the intelligence. There will be something doing *by way of response*, and a churning motion is started and out it goes. Did the water act upon the bowels? No, the bowels through their intelligent mechanical response, with power, per routes of the brain, acted upon the water.

So far, the poisons I have spoken of, have been met with sufficient resistance to name that recoil "stimulation," which means that we have found Innate Intelligence must abnormally adapt her actions to the abnormal body. The whip is applied, she will concentrate more energies, by compulsion get rid of the intruder and then rest, because the whip has but temporarily increased her pace. The "rest" relapse follows the stimulation, therefore no good has or ever will come from any stimulation. It carries no one single function, let alone any com-

bination, across any brink nor does it pull them through any struggle. If no function or set thereof can get into action then no "stimulant" can more than temporarily assist in doing the work. The person will die in every event unless that load (pleasure) is removed from the horse's (person's) back. The whip is purely an accessory to try to *make*, to compel, to force the horse (body) to carry more (the disease and the stimulation) than he is able. Remove a part of that pressure and I am sure that no external irritant will be needed.

Some "poisons" are deleterious in so far as they deaden functions, desensitize, benumb and destroy action and sensation. No matter how desirous Innate Intelligence may be to rid the body of that drug, yet she has not the use of the muscles to adapt her actions to it. Thus the effect is that of *temporary abandonment by Innate*, a condition of lethargy "induced sleep," etc. The physician says: "Didn't I kill the pain?" Yes, but gradually as Innate can produce actions which will flood that place with fluids, reduce the condensed injection and throw it off gradually or at one time, you will see that the pain or abnormal feature will again return with the same force. "Poison overcomes the pain," inasmuch as Innate withdraws the afferent currents which sense those conditions and *will* do so if the person persist in the use of that drug but in the doing it will make the body an unfit medium for Innate to live in and, she in disgust, will pack her little trunk and quit such a house that continues to be filled with "poisons" in preference to adjusting the cause, to allow her full powers for adaptation.

"What about the miasmatic poisoning conditions in which fevers are produced?" The first Chiropractor to offer a reasonable line of thought as to the *how*, was your lecturer on Page 119 of *The Science of Chiropractic*, Vol. 1. in the fall of 1904. As you go through life there are those conditions which are pleasing and those which you don't like. Articles which you like to taste, see or feel, are the ones that you grow relaxed to or drink in with a heartiness of a hungry body. Innate has no objections to such, in fact that is uplifting and she is realizing it, therefore wishes more of the same kind to be taken in. These are not "poisons" to the mind, therefore are not for the body. Upon these conditions you will voluntarily concentrate your faculties and see as much in one minute as at other times you would see in hours. Those

sights, tastes, feelings, hearings, etc., which are unpleasant, become repulsive (detrimental to man), these are the things that your "inner man" rebels against. This is but an instance of mental poisoning. You have sensed things which are not for the general body's good; the interpretation, by Innate, has been that of an unpleasant subject, hence the contractions all tend toward one ultimate object to take you away from the object, showing the same inclinations with sights or other physical things that enter the body by impressions as she would with material substances. To one set of impressions, you become relaxed and in the other you are rebellious. Innate is an individuality and has her mental or physical likes or dislikes very well and strongly marked. She soon finds which are "poisons" to her mentality and is very prompt to act upon them. The only way in which Innate is aware of the external or internal bad things is as she gets impressions through the senses. It is then that she lets her pleasures or displeasures be rapidly known. Innate says "This is for my welfare, I will take it in. I need it." To the other she says: "I will contract these muscles and will *not* take it in. It will do me damage." Again we return to the swamps. You are forced to breathe that atmosphere, because you must breathe and *that* is all there is to breathe here. You are receiving impressions, which, when interpreted, tell you that it contains substances which are not to your good. You have been notified to move. You persist in living there. This body receives more and stronger impressions. At some time the air must be heavier laden than at others, therefore the impressions correspondingly increase and decrease and so do the responses. Hostile environment calls for adaptation, *if* possible. Just that one thought "if" is what puzzles our medical brethren. Without that these people living in the swamp would be normal. That subluxations are *always* produced by concussions of forces is a fact. These concussions can be brought about through any one of a thousand ways, but the applications must be in the form of a direct traumatic force. The daily application of a little power will not induce the subluxation. Therefore the "if" which hinders the adaptation in this case is the previous subluxation which has taken place in this body some hours, days, weeks or months ago, following some bodily concussions of forces. His body is not normal at the time we find him in the

swamp, therefore he is a poor example to have to consider, but no man is *normal*, perfection, therefore we consider objects as we find them. The responsive action becomes stronger every day, the body's condition becomes more strained, those muscles are on a constant, extreme tonic responsive tension. At times there will be chills, general contractions pass over the body, in its efforts to expel the intruding miasma. *We had a previous subluxation* but its degree was not quite sufficient to create a distinct pressure. This last chill was just the needed contraction to complete the work of destruction, it was the last straw on the camel's back or the last removal of one brick which let the house topple. The poison in itself *would not have produced the first subluxation* because it in itself does not constitute a traumatic factor, it is not, nor does not represent one half of the cycle of forces which are greater than man's resistance, therefore it could not take the place of a traumatic concussion that follows falls, blows, wrenches, etc. It is true it is a factor but an effective one, not a causative one so much as that body which is reasonably normal will act upon it with immunity. Following the last analysis man will probably remove himself from the atmosphere or Innate will quit him, knowing that it is impossible to wage a constant war with this state of affairs. At best such a procedure would be but treating the effects. The first subluxation was still existing. Correct that and replace the man in the swamp, or do so with him there and you will find that he will be normal in just a few hours, *regardless of external affairs*. I am taking it for granted that he will be a normal man. He had a previous subluxation existing or he would meet such "miasmatic conditions" in a normal manner which would be a normal state of resistance which would not allow such "deleterious influences" to find a happy hunting ground in him. I particularly refer here to that individual who has had previous subluxations brought about by and through concussions of forces as a fall, or a wrench, and then, with that subluxation still existing and yet not interfering to any great extent with function, goes to the swamp and with a portion of Innate's ability shut off this man still expects to get the very best of adaptations from a medium that is not capable of delivering the same. Innate will at all times make the effort but will prove unsuccessful because of the incapability of the medium for the transmission of power. Whether you

breathe, or drink poison in the form of water or medicine, or eat it, there is bound to be a repulsive action and it is upon the volume of this that depends the degree of disease. If a large portion of those currents are hindered and cannot come through, then future trouble is in store.

In speaking of medicines, "poisons" and *other* miasmatic dopes, I call to mind how even your Educated mind does not like them. Your Education being perverted to thinking that there is some good in medicines, therefore you will persist in taking a "something" into the stomach that some other person equally or more perverted than you directs you to, all of which is aimed to do some good. Do you remember how you hesitated, with the spoon in your hand, and when you did *force* it down, a certain shiver passes over your body, especially up and down your spine? Do you remember those feelings and if it was an unusually heavy dose, how *strong* the chill was? And even an hour or two after the "poison" was in and down, the very thoughts of it would send a tremor throughout your body. How often after the introduction of a "poison," purposely or accidentally, Innate has tried to rid the body of it, and owing to previous subluxations now existing she is unable. With conditions as they are then Innate will make one strong continued struggle at the foundation, the basis of man, to get things adjusted at that spine, therefore concentrates forces and produces a responsive action throughout its whole length. You call this condition the chill which preceded all fevers. The lighter the chill, the lighter the fever, the heavier the chill, the heavier the fever. This terrific general abnormally strong concussion of muscles in its efforts to cope with the abnormal external chemical is what manifests more prominently the abnormal condition following the usual present subluxations (or in some instances I believe it is sometimes of sufficient strength to induce one even if there had been none.) (See Mechanical vs. Chemical Cycle.)

When a fever is on, common man is prone to give too much credit to a germ for the damage. Suppose the germ is there. Must that prove that *he* did the mischief? Because a fireman is at a fire (with the intention of putting it out) must you accuse him of setting the building on fire? I have yet to find any article or book which will describe just what is meant by those terms "infection" and "miasmatic" which throws us back on to "influen-

ence" and what that is we are left to think as we please as it is not defined in Dunglison. They are much used and referred to but just the minute "deleterious" relations is what I want *and cannot get*.

I have searched their poisonous books and carefully studied every stain but fail to find this. They will "assume" a position, "believe" in it as so many theories and repeat it to you as facts and ask of you to partake and believe and *you* do so thinking they "ought to" know "therefore do" and upon this assumption you both have built a castle that will crumble now that daylight has been turned on. One takes, the other permits; one usurps, the other subjects; one assumes and the other represents the trials, troubles and tribulations of the assumptions. So be it.

Even in man there is an *intelligence* which does not theorize. What impressions she receives are facts, therefore subject to the law of cause and effect, if possible. The entire chain of logic and action upon her part is that of fact not theory; truth, not fiction; certainty, not supposition; reality, not delusion. She says: "Get away from here, you don't want this; this is damaging to you." And if man persists it is only a question of time until she forcibly attempts (and not always does the medium permit) to remove the body from a worse evil.

Much has been said pro and con regarding the "paper money disease." I interject this article in this lecture because it deals with one phase of the "poison" question. Physicians have warned us not to handle it, etc., and yet for aught it has been used regularly. The following notes are from a local paper which has made quotations from a foreign paper. It certainly speaks thoroughly of the instability of medical knowledge which flutters from here to there and then back again.

PAPER MONEY IS NOT GUILTY.

"There Is Not a Case on Record Where the Dirty Dollar has Transmitted Disease.

"People who have been regarding shabby, soiled paper money with suspicion; who have been scorning it *as an unquestionable source of blood poison*, tuberculosis, diphtheria and countless other contagious and infectious dis-

eases, may find their anxiety allayed by an article in the *Popular Science Monthly* by Warren W. Hilditch, who has just completed a thorough test of the dirty dollar. With the microscope, with chemical experiments, with inoculation of guinea pigs and in other scientific ways he has sounded the subject. He announces that *while it is possible that paper money may convey disease there is not a case on record in which the transmission has been proved. He thinks the soiled bill practically harmless. It is the victim of ungrounded prejudice.*

"Mr. Hilditch's experiments were made with twenty-four bills—the most decrepit, the foulest looking and most terrifying specimens he could find. He started out by hunting for germs of diphtheria and tuberculosis. He didn't find a solitary germ of those deadly families. The guinea pigs which are inoculated were not even indisposed in consequence. The smeared serum plates revealed no trace of a bacillus of the brand sought. There were other bacteria, however, and bacteria in plenty, but they were all non-virulent. The number harbored in the bills ranged from 14,000 to 568,000 with an average for the twenty-four bills of 142,000. One of the odd facts was that the dirt and bacteria seemed to bear no relationship. The worst soiled of the bills was the freest of germs. The cleanest had next to the largest number of bacteria.

"The research of Mr. Hilditch did not end in his own laboratory. He consulted some living documents. In the Treasury department at Washington stacks of disreputable looking bills are handled daily. Information from the United States Treasurer, who had given the subject careful consideration, *was emphatic to the effect that the Treasury employees did not contract infectious diseases more frequently than those in other lines of work. The testimony of tellers was highly creditable to the character of soiled money as a harmless agent. And so, backed by so many evidences, Mr. Hilditch undertakes to restore the soiled bill to popular confidence. Money is sufficiently stigmatized as the root of evil without going further and saddling upon it the odium of being also the root of deadly disease. 'Money,' concludes the professor, 'constitutes an unimportant factor in the transmission of diseases.'*

"The reader will recall the incident of a few months ago when a paymaster of the army in the Philippines

died of blood poisoning, emphatically stated at the time to have been contracted from some paper money handled by him. The statement as to the cause of his death and the origin of 'blood poisoning' has not been denied so far. Whether Mr. Hilditch had the incident brought to his attention or whether he undertook to investigate it, only to find it untrue, is not known. Until clearly refuted, however, it will remain in the popular mind as one instance, at least, as the capacity of paper money as a disease conveyor."

Filthy lucre may be root of evil; it may degrade a man spiritually and morally, but it is not necessarily a source of physical contamination, of tuberculosis, diphtheria and the rest of the infectious ills that prey upon the race.

What tissue in the body does so-called "blood or miasmatic poisoning" take place in, that is, in what tissues does it collect and cease onward progression on its way to be expelled from the body? The connective tissues "Connective tissues" can be used in so restricted a sense that it will be confined to the serous tissues and it is to that end that I shall limit my remarks tonight. I wish to imply that "blood poisoning" does exist only so far as "poisonous" chemicals have gathered in the plasma of the blood (using the term as commonly understood) from which they cannot be extracted on their way to the kidneys to be thrown out as any other liquid poison should and would be. But the usual "blood poisoning" case goes to show that the blood is but one portion of the body that is poisoned. The larger percentage of "poison" is contained within the walls of the onward serous circulation which ends at the kidneys and starts from the various structures of which the blood is but a very small fraction. Water enters the stomach, then into the intestines and its ending point is at the kidneys. If there is a poison in the body, it exists in liquid form and must be in these tissues going *from* the intestines or *towards* the kidneys, from which all liquids have their conveyance. It is necessary then for us to consider serous circulation as the dominant stream in dealing with the universal subject of "poisons" which covers every portion throughout the body. It goes to the bones, nerves, and even dentine tissues.

The body is divisible into zones, mechanical and chemical. Each mechanical zone is set in motion by power

traveling to it from the brain, its products being the chemical for which it is noted. The amount of action and whether that is sufficient to carry off the poisons as they are introduced from without or are created abnormally within, depends upon how much power each zone gets. The amount of motion is what gauges the amount of chemical there is or will be at specific times, whether in normal or abnormal, and whether other juices entering are carried onward and out or not. That zone depends upon power being transmitted through specific neuromeres.

In the views I shall show tonight they will be confined practically to the nineteenth zone, which includes the nineteenth vertemere, the nineteenth viscemere (kidneys) and the nineteenth neuromere, and has within it the ending point of the Serous Circulation. I shall at the same time carry a line of thought of what the kidneys would do in all this abnormal work.

In the first illustration, I show you the skull and cervical vertebræ of the dissected model. The brain, and the spinal cord as it passes through the vertebræ have been laterally bisected.

You will notice briefly, in this external diagrammatic illustration, the location of the kidneys as they are outlined in relation with the spine. The right is slightly lower than the left.

This internal illustration shows an interior view and where they are if in the normal. The kidneys are to serous circulation what the heart is to blood, the receiver and expeller. The heart receives the blood and expels it in an onward circulation. The kidneys like two sponges, sap urea (which contains the poisonous elements of the entire body) and expels it from the body. The kidneys and heart are in some relations similar with the exception that the heart does not add to nor subtract anything from the blood, it is distinctly a pump which forces its contents to change position only. More than this can be said of the kidneys. They will still extract from urea some nutritious elements, absorb them and take them back to other glands (suprarenal), which do a similar work only of a different character and the states of differences between the urea as it enters and urine as it leaves proves that a chemical change has taken place by the mechanical actions of that mechanical organ. The heart does not oxygenate or take any chemical from the

blood, but exists merely as a pump to send poison and corpuscles to the lungs to be aerially purified and then returned by way of the other side and be forced out into the body. I could compare the lungs as being more in keeping with the functions of the kidneys for they do take a gas from and give gas to the red and white corpuscles. This circulation, in which poisons are constantly being shifted externally, ends there and performs the same characteristic kind of work to serous fluids that the lungs do to blood.

This picture shows the chest organs, and in addition, the descending and ascending colon. These viscera receive serum which is being transformed into characteristic chemicals. It would not be unusual to find an internal function abnormal, during the conversion that all chemicals must go through in their passage from one place to another. Any one in any particular portion can be so altered that its chemical equivalents are abnormal, and the consequence is we have an internal "poison." Unless that cause is adjusted, a constant production of "poison" within this gland and from this gland into its conveyor to some portion of the serous circulation—would continue to be created and unless the *normal* secretions and excretions are again started, so that this excess of poison can have a normal means of exit, it becomes a case of "general poisoning." The names, kinds, etc., that might be given to this case would be endless. It would depend upon these three fundamentals, the degree of the poisons, the kinds, and the various combinations that may be existent. These could be all the result of internal abnormal chemical formations or all external, introduced in the forms of medicines, and the tissues be unable to throw them off, or there could be endless combinations of both internal and external. It can thus be seen that the conditions enumerated above coupled with the fact of locality which may be in arms, one leg or both legs, etc., makes this subject endless and to my satisfaction it would set many a man insane trying to figure mathematical number of diseases that he could figure on in this one class of disease alone. It were far better to reach fundamental principles; find out the simplified cause and adjust that.

Davenporters know that a short time ago two surgeons became poisoned following an operation on one case. The obituaries mentioned that both of the doctors

had for years been suffering with "kidney disease." To the average person no connection would appear but I made my conclusion that the kidneys were not doing their normal amount of work or their proper duties in taking from each body these poisons as they were manufactured. These men were slowly poisoned before they had seen this case. There was poison gathering in their bodies as it was and it was but a question of time until they would have died from the same internal conditions anyway. As it was they fastened these deaths on what they thought was a cause when the facts are it was but an internal gathering of poisons which could not have exit per kidneys, therefore, when an exit per skin was permitted, it was kept open as a dumping ground.

The next illustration shows the canaliculi of the kidneys. These canals are tubes passing definitely from the outside of the organ to the inside. These tubes are a part of the intercellular and intracellular canal system which connects the external connective tissues and the internal glandular functions of these important organs. This continuous system is named Serous Circulation, and is our best friend in cases where poisons have been purposely or accidentally introduced into the human body. Its discovery was similar to that of the blood. It took a Harvey to find it out; it took a Palmer to open up the knowledge of Serous Circulation.

In this illustration we present a disease, adiposis dolorosa, not because of the excessive amount of tissue, nor excessive amount of growth, but the excessive amount of the poison which gathered in this individual's body and could not have excretion, therefore these tissues enlarged to accommodate this excess of liquids, a condition which in itself was "poisoning." This liquid was not a poison in damaging tissues, but it was an excess of normal amount, because it was not needed, although it might do damage chemically. These arms became as so many water buckets and the same with the tissues under the axillæ and on the chest. We present another view of the same disease of an individual lying in bed. You may wish to name this disease dropsy and yet a difference must be noted between dropsy (the gathering of urea), and seroedema (the gathering of serum), of which these two later views are purely typical. The gathering of such fluids would be a case of internal poisoning. If you were to drink the water that is tapped from the body of a

dropsical patient it would run through like urine, showing that it is a poison.

In this connection I wish to quote what Dercum of Philadelphia has to say of such cases as quoted from *Gould's & Pyle's Curiosities of Medicine*, P. 360. "Dercum of Philadelphia has described a variety of obesity which he has called 'adiposa dolorosa,' in which there is an enormous growth of fat, sometimes limited, sometimes spread all over the body, this condition differing from that general lipomatosis in its rarity, in the mental symptoms, in the headache, and the general painful condition complained of. In some of the cases examined by Dercum he found that the thyroid was indurated and infiltrated by calcareous deposits. The disease is not myxedema because there is no peculiar physiognomy, no spade-like hands or infiltrated skin, no alteration of the speech, etc. Dercum considers it a *connective tissue hypertrophy*—a fatty metamorphosis of various stages, possibly a neuritis. In June, 1897, the enlargement affected the shoulders, arms, back, and sides of the chest. The parts affected were elastic and there was no pitting. In some places the fat was lobulated, in others it appeared as though filled with bundles of worms. The skin was not thickened and the muscles were not involved. In the right arm there was unendurable pain to the touch, and this was present in a lesser degree in the left arm." I wish to make a passing comment on the condition of the thyroid which is a part of this serous circulation, the "connective tissue hypertrophy" and "there was no pitting." This is always distinctive of seroedema.

Notice in this illustration that the excretion of the skin has ceased, a somewhat rare form of eruption, from the ingestion of iodine. If this poison was taken by way of mouth and it did enter the serous circulation, and if the kidneys were abnormally unable to take it out, if he could not eject it by way of the mouth before it entered the serous circulation, as a logical conclusion it had to leave the body in some manner and if one liquid excretory tissue could not then another would and as a provisional course, it was excreted through the skin. If these conditions are observed superficially now and then, think how it must be inside. How the internal tissues must be burnt, eaten and corroded by the various "poisonous" medicines.

That leg shows the normal attempt in Innate to adapt her body to the abnormal conditions and is simply the effect of one part of the body to remove poisons from it. This disease is one of the illustrations and shows the particles of poison crystallizing upon the skin. I do not know whether the "poisons" were given intentionally to rid the body of diseases or whether it was abnormally manufactured in that body. It is generally believed that boils are worth \$5. Many is the individual that would not have them at that price. Do not try to stop any eruptive condition, regardless of whether measles, scarlet fever or pus being steadily formed in a local boil or pimple. Innate realizes it is a poison inside that had better be out, and is therefore putting forth every effort to get it out and it is not for you to put blocks in her path. It is far more simple and practical to find the cause that made this trouble and adjust that and cease all this abnormal creating inside and all will be well.

This posterior view of the kidneys shows the affected connective tissues which brings the various used liquids (poisons) from all portions of the body to these viscera. Serum has been carried to all distal portions as well as to itself, thus serous circulation carries to all distal portions as well as to itself, thus serous circulation carries to the kidneys all liquids which are non-utilizable from distal portions as well as the used serum (urea) from itself. All connective tissues lead to this one path, even from the digestive organs, therefore the primary function of these glands are as sappers of poisons.

Upon dissection latterly we observe the minute canals. They commence in the cellular structure nearer the periphery of the gland than otherwise and gradually work larger toward the center, the infundibula. It is upon their uniformity of action, speed and quality that depends the amount of function that is going to be performed here. It is the mechanical suction that keeps the local tissues dry of all "poisons."

We have spent some time upon the question of poisons in the human body. When we used "poisons" we meant it in the sense that they would induce "deleterious effects" if they were introduced into any tissue other than the one they were made for or intended to go to or tarried any abnormal length of time in the body. *And we have also drawn the conclusion that if man were normal within himself, poisons would not, could not, gather.*

It reduces the subject down to one vital issue. That is if every portion of this machine is working as it ought to be, there can be no "poisoning." If there is a poison introduced by any means whatsoever, purposes or accidentally, injected or per mouth, that tissue should be in working order to pass it on, eventually carrying it through the serous circulation to the kidneys. Another conclusion, *power* is the requisite that becomes all important at this time. Force is a requisite in any instance. Energy is a thing transformed in man's brain. It is carried through the spinal cord. It passes out of here through the little intervertebral openings. These nerves have their exits at the twelfth dorsal or first lumbar, the Chiropractor calling that region K. P., meaning *Kidney Place*.

This specimen is of two vertebrae ankylosed. The centra are as one and the neuropophyses are those of two. Notice the abnormal condition and size of that intervertebral foramen. It is reduced to one-half the size that it should have been. What would be done to these nerves as they had exit through that opening and found it pinched and crowded? The opening should have allowed passage to a nerve three times the size of the present one. Imagine a hose had been going through there with a certain volume of water passing through it. A subluxation takes place; the opening is made smaller, the diameter, size and shape of the hose is less; it has been encroached upon. What takes place with the functions of that hose? Does the same amount now have passage that it would have had before? What would be done to the nerves as they tried to have exit from it that would fill a hole three times that size? Imagine what a subluxation of two-thirds of their power would mean to these kidneys in *their* actions. I do not see how any man, physician or otherwise, could consider actions without studying the power. They don't anywhere else except in man. The history of this case proved a severe fall. I knew there must be a subluxation because rapidly a disease set in and his life was short. We didn't put this specimen through the customary process of boiling and eating away the meats with lyes and acids. We found an ant hill well knowing that if the specimen was placed there that they as scavengers, would remove the meat in such small minute pieces that it would not destroy the integrity of their positions. When they

were through we had the specimen just as it came from the body without destroying its scientific value. It proved that a subluxation was formed at "K. P." A typical subluxation made that foramen much smaller. And your physician will tell you a subluxation is an impossibility. "One team of horses on one side and a team on the other could not begin to separate from the other even in the recent state."

In this particular case the subluxation was on the right, producing a pressure upon the nerves on the right side, hence the disease was on that side. The left foramen was enlarged hence no damage done there. The individual had no trouble on that side. The lack of power was on the right and was not on the left. These are clues to the Chiropractor and but prove his claims to scientific work. Notice the difference in these two vertebrae. The centra are close together. Notice the diastatic condition of the spinous processes. Observe the abnormal shape of that foramen. I particularly have called your attention to this case because this individual died of what was commonly called "blood poisoning" following a fall where he injured his back and knew it and often complained to his doctor that his "back was sore down there" although the doctor did not know enough to adjust that vertebra into normal relations thereby releasing the pressure upon nerves, restoring the transmission of currents all for one ultimate purpose, that of again getting the kidneys and other contiguous tissues to acting normally, thus sapping from the body its "poisons."

Two vertebrae (the eleventh and twelfth dorsal) thoroughly ankylosed. Those huge irregular masses on the centra and spinous processes, and in large measure occluding the foramina, are exostoses. The pressure would be upon nerves that are attempting a passage through the openings spoken of. Think of the kidneys (at the periphery of these fibres which are connected to the brain by means of currents of power which pass through those nerves) trying to labor with normal functions being created, but only a small percentage of this power being allowed to reach these organs due to the impingement this subluxation so plainly shows. The person had a poisoned condition in his body because of the retained liquids within the body that should be without. There are very few people but what have more or less of

a poisoned condition, although it is not known or named as such unless it is prominent in its effects, so much so that the finite mind of man can see them. This poisoned condition might have been the general condition usually (and erroneously) termed "blood poisoning." Call it what you will, by whatever name you please, the cause remains the same—a lack of power—an incoördinated condition between mind and function, creation, and expression, brain and kidneys, a creation of power at one place with a lack of expression at the other, an incoördinated state of affairs.

What is the thing to do? It is necessary to come to some conclusion as to what you and I, as Chiropractors, are to do with these diseases; you as the patient or the student, I as your teacher. We have waited in vain for the medical men to show results and in this particular line of thought he is absolutely non-committal, showing his inability. If we show him we have something, then look out. Trouble will be brewing. Must we study and spend hours on the disease of these organs or tissues. all to be discarded when we adjust the cause? Must we study these branches just to "talk intelligently to the patient?" Must we include urinalysis just to continue to travel in *dead men's shoes and follow dead men's customs*? Must we continue to swindle, fool, misinstruct the public, as physicians of all schools have done. just to make the gullible, the unthinking public look up to and revere us for the things they think we have, for the things they hope we will do, for the faith and belief they would place in us like the superstitions in some metal or stone idol? Or can we afford to ask them to think with us in forestalling this superstition and replacing it with something that they can have knowledge in, know the reasons why for each move so that it becomes a matter of fact, not theory. Is a string of these unpractical speculations necessary to win the appreciation of the people? Must we deceive them to make ourselves a success? If our basic philosophy is correct, then discard and drop all past *dead men's customs* and accept the modern philosophy and make a success of the present. It is necessary to study this power through what means this energy is reaching tissues and what the tissues are going to do when they get it. All these prove the amount of work we are bringing out in studying *why* these things are here now and absent at other times.

Looking at this important study of poisoning, *what* it is, *what* started it, *where* it did start and *how* it did start, *how* it did develop and once well formed, *where* it gathered and *why* in one particular place in preference to any other, and, if once developed, what can be done to remove the "poison" from the system, are the aims this lecture tries to fulfil. This is as important a subject to the Chiropractor as to the nurse, physician or patient.

Would you attempt to counteract one poison with another worse? Is this the way the first one started? Where will the "poison for poison" theory end? Any acid or alkali in excess of quantity, quality or strength, beyond what can be adapted to bodily uses, is a poison according to earlier definitions. It ceases to be a medicine when it does not stimulate the body. Normal foods do cause stimulation (just normal responsive actions which can take place all the time without the first sign of stimulation in the normal man) but those same foods in excess would induce rebellious actions, hence a poison, a medicine. Hypothetically, a medicine is not such unless it stimulates or deadens normal function, hence practically dealing with abnormal functions which is above or below par in quantity, it can be seen that the *poison* must be, at the least, a trifle in excess of that condition, therefore in any sense, any chemical preparation that is a stimulant or narcotic, and increases or decreases abnormal function by any artificial means whatsoever, partakes of all the essential features of a poison. My contentions that medicines are "poisons" regardless of quantities is substantiated by the following definitions from Webster.

"Narcotic. (Med.) A drug which, in *medicinal doses*, generally allays morbid susceptibility, relieves pain, and produces sleep; but which in *poisonous doses* (made so by addition only) produces stupor, coma, or convulsions, and, when given in sufficient quantity, causes death." Disease is a form of death as much as "relieves pain, and produces sleep" is a progressive step to the "stupor, coma, or convulsions" and the latter is indicative of the early steps of death. These medicines, regardless of the size of the doses, are producing the absence of expressions, heaping more burdens for the already overworked body to maintain. Such "poisons" introduced under the guise of benefit is as reasonable as to expect

one horse to do the work of two and then put it to sleep if he rebels against the injustices of man.

The Chiropractor can accurately tell where the subluxation is by having the patient describe the symptoms, regardless of whether dropsy, "blood poison," or scrofula, etc., because the location of symptoms always tells the location of the cause. Or he may reverse the order; take the patient and without a word of description of the case tell him *where* his symptoms are, by the knowledge that he has gained from a careful palpation of the spine, of the location of causes (subluxations). He does not agree to, nor can he always tell the *how* of symptoms because those attributes will depend upon the various degrees of pressures, and volumes of fibres and character of functions involved. Discrimination, elimination and subtraction will reduce any particular case to its component values. We tell what vertemere, dermamerere, myomere, viscemere, etc., in the human body would be involved. We number it and tell whether it contained more than one zone or not. Elimination would prove the functions involved, efferent as well as afferent. Having deciphered the entire case down to certain conditions in precise areas then that proves the location of the exact cause or causes without a question.

Having accurately located the subluxations which are encroaching upon the lumen for the nerves; having deciphered which vertebra is out of alignment—in brief, having located *the cause*, not guessing at it, *but knowing*—we shall adjust it. By so doing we have reversed the lack of current to a normal flow of impulses.

The patient invariably asks that stale question, "How long is it going to take?" The conditions of a cure depend upon the removal of the cause. When a cause is adjusted the patient is as well as cured. The disease will not, in fact cannot progress, therefore from that moment on it begins the progress up the hill. The "length of time" before he is well depends upon how far down the hill he was when he had learned enough to get the cause adjusted. Can't you see from observing these very few specimens how unable a man is to answer that question? I say it is wilfully and intentionally wrong for any physician, I don't care from what school, to represent that he *can* tell or attempt to tell his patient "just to satisfy him." I have always refused to say it will take you such and such lengths of time. It is a lie wil-

fully told, because he does not know and does wrong to deceive the patient by so stating.

"Lie. A falsehood uttered or acted for the purpose of deception; an intentional violation of truth. Anything which misleads or disappoints."—*Webster*.

A diabetic patient calls on the Chiropractor. Suppose we were able to look on the inside of the vertebral centra and found these growths of exostoses. We learn that these facts do exist by a careful palpation and adjusting. But where is the man who can tell to the day or week how long it will be necessary to show Innate that that exostosis is no longer necessary? *I do not know how long* it is going to take in any case, and that specimen portrays *why* I do not know.

This inferior spinous process shows, by analysis, that the vertebra is subluxated posterior left. These vertebrae ankylosed upon the anterior. We know there was a subluxation there because it shows it. How long it will take Innate Intelligence to remove the ankylosis in front and how long it will take to rebuild this vertebra to normal shape, is a problem which our Educated finite minds are not capable of dealing with.

Can man adjust such conditions as this and by so doing will the patient's abnormal functions return to normal health? Yes. You and I, with our knowledge of Chiropractic can adjust this vertebra so that we restore them to their normal positions, re-establish the normal size of the openings, replace that normal amount of current from the brain to these organs as it should be. Instead of allowing poisons to remain dammed back in the *S. C.* the kidneys become normal in all sections and can suck to them the "poisons" thus removing them. (*See Serous Circulation. Vol. 2. The Science of Chiropractic.*) As a poison they are a foreign material, therefore should be so placed. It is not unusual for a Chiropractor to take any typical case of poisoning and start the kidneys to acting ten times or more an hour or day when they only acted once before. It is not unusual for the patient to say: "I am getting worse. I went out ten times yesterday and only twice before I came." Leave the Chiropractor alone; this rapid accommodation proves that you will get just what you want and should have. The action herein is normal, the returned functions are such as are adaptative for the time being, but every movement of this character is controlled by Innate to her en-

tire satisfaction. It is she that is sending power for that purpose, hence the *good* that permanently follows is the opposite of that which follows the result of a stimulation that tears the patient down and leaves him weak after a siege of an artificial clean-out. On the reverse with the increased normal, adaptative action the man gets stronger, other functions are also returning to normal, and gradually, surely, that man pulls up the hill and in a very few weeks is dismissed well—cured.”

This specimen carries necrotica, represents abnormal action of chemicals, poisons. “Poison” has been allowed to gather through the inability of the tissues to transfer it onward to other tissues and they were unable to remove it from the body because of a lack of power which was due to a subluxation of one or more vertebrae.

These specimens show the intelligence of Innate in adapting herself to the circumstances. Notice this specimen, how Innate added on osseous cells where needed, after they had been destroyed by chemical processes which in their turn were abnormal. Innate will always place this material at a place where the abnormal process of destroying is completed. As long as the matter is good tissue, then Innate will not build at that point, although she may bridge across it to get beyond or will build up just at the limits. See where a hole has been eaten through this vertebra and how Innate has strengthened all around it with osseous material above and below.

Do you admire art? Are you a naturalist, a botanist. a student of nature anywhere? Perhaps you are a mechanic, if so then observe this suspension bridge made by Innate as an adaptation. Wherever it weakened in one place, there Innate puts her strong braces. She, through appropriate intellectual normal actions has thoroughly grown these processes together on the opposite side. It took Innate weeks, possibly months, to rapidly throw in and adequately solidify these materials in the places she has, then perhaps another series of months to perfect them into proper shapes and give them elasticity and consistency. These growths are usually perfected (as in chronic conditions) according to the circumstances. The Chiropractor is given charge of such cases and through his movements upon that spine shows Innate that he intends to rightly apply his powers and forces

to intelligently correct these conditions. She watches them, carefully interpreting every impression made, finally proving to her entire satisfaction that we understand the necessity, then she gradually loosens these tissues, one cell at a time, takes it away and the vertebræ are loosened, then are replaced into position (all taking time of course) and when once adjusted, then Innate must rebuild these vertebræ to their normal size. Each process takes time and it is that which we, as Chiropractors *cannot* estimate. This process is slow at best. When I say "slow" I do not mean years and years. Give us a few weeks or a few months and the rest will be O. K. You can imagine my disgust when I hear a physician or osteopath, and rarely, but occasionally a Chiropractor, tell his patient "It will take you four weeks to get well."

This illustration portrays the difference in the various sizes of the intervertebral openings. That is just as "mother nature" (Innate Intelligence) adapted herself to the conditions in the human body. Man is a wonderful piece of mechanism and what we ought to do is to continue to make man a normal, complete unit unto himself rather than to attempt to add something to that which he already had. Suppose you have a fracture. What would you think of a physician who would take osseous tissue from the dead body of someone else, grind it into a powder, and pour that powdered bone over your fracture, doing so with the intention of "assisting the healing?" This appears preposterous, but it has been done. A physician should think no more of putting bone dust on a fracture than he would of putting medicines ("poisons," "in medicinal doses" or "in poisonous doses") into the mouth for ailments in stomach, bowels, kidneys or other ailments anywhere.

A Chiropractor has ways of doing everything distinctly his own. In this illustration we show how we trace out nerves from these subluxations and how these nerves, superficially, trace out exactly the deep course of the fibres and the paths of the nerves to the precise regional locations of the various causes. This photograph now shown on the curtain represents a prolapsed right kidney. The area that was sore and tender was traced by this outer line. The nerves as they branch off between the ribs are evidenced by the lines that are shown above. These little fibres we carried out as far as possible before they go inward. Nerve tracing is one of

the twentieth century advancements. In this view I show you a floating kidney; I show it by request because it was spoken of in our class this morning. This kidney is quite a distance from the spine when it should be close to it. It is displaced to the left and inferior. You will notice that while the kidney was prolapsed, the nerve fibers were still capable of being traced.

If you have a case of poison, adjust the cause of that which made it. Don't treat the effects. I have emphasized that point enough tonight so that you have no justifiable reasons tomorrow of considering the treatment of effects. Facts ought to be what you are after, and if you do not have them, learn how to get them. That is what we are here for. We must all face this issue sooner or later. We are forcing the battle and you had better get in the band wagon and be first, rather than hanging on later. I thank you for your attention.

Force. → POWER.

The world recognizes only matter and force, which moves matter, in all its phases and gradations. The Chiropractor recognizes more than force and more than matter—he sees *intelligent force and intelligently acting matter*. It has an intelligent creation and an intellectual physical expression. We tell, step by step, in the Cycle lecture, all the processes it goes through when it enters the human body, how it is transported, and how action becomes a thing real, whereas before it was in the unreal state, and yet, a lecture on force, the power which makes all functions, normal and abnormal, become a reality, we have never had. Although this is a series of lectures dealing with diseases, the subject matter tonight will not be wrapped around any particular disease, but rather will discuss what is in the dis-eased state of movement when we notice the effects. Matter at rest cannot be dis-eased—only matter which is in motion. It is when that state of activity is abnormal that we have a dis-eased condition, a dis-eased state of the activity of that much material. I have arranged a series of gradations in the regions of the unknown, working down to what is known, and then rounding up with a snap of the whip, making it apply to Chiropractic.

The definition of "Force" in Webster: "Strength or energy of body or mind; active power; vigor; might; often an unusual degree of strength or energy." For "Power" he says: "Ability to act, regarded as latent or inherent; the faculty of doing or performing something; capacity for action or performance, whether physical or moral." So far Webster holds us to one issue; force or power is measured by what it has done before. He knows of no "force" or "power" other than what is expressed. He does not speak of *intelligent creative force*, something that can exist in innumerable units before it becomes personified. "Latent" power.™ Immediately we reach the understanding of a force which is dormant or is contained within something needing the expression of some other force to give it vent. "Inherent power" brings to mind much that needs defining, and yet no scientist seems

able to do this. The law of heredity has never been defined in scientific terms, and until such a law has been proven to be a fact and so demonstrated, we must not consider it a definite conclusion. Force is all prevailing, is in all matter, but not "inherent," inasmuch as it has no form and its shape is purely determined considerate to the agent it works through; as much can be said for its volume, speed, quantity, capacity, etc., "Inherent" trying to imply that it is intelligent. To assume that force is "incoherent" and that bodies "inherit" certain physical properties, is to place us on a basis of uncertainty, not knowing which comes first or whether one does precede the other or not.

I do not mind spending time studying physics, providing I have something tangible after I am through. I do not mind dismissing an old thought so long as cause be shown why it need be dismissed and why we have benefited by the change. If one word is removed and it is replaced with something better, all will be well. Now comes a Mr. Duehez, who wishes us to still assume that man is a physical property, nothing more or less, and without explaining the mysteries of life wishes us to take away the intellectual creative foundation of all, but does not offer any consolation with a duplicature in any form I quote his short article entire:

"If there is any word that should be discarded from the vocabulary of thinkers along scientific and philosophical lines it is that of 'God.' It is used by scientists and philosophers to explain the 'power back of things,' 'the first cause,' etc., and though knowing its allegorical origin, they still insist on throwing it off on to the ignorant public, whose mind already is burdened with tradition and the love of the mystical. It may be noticed in conversation with orthodox people that, in trying to show *that all philosophers still believe there is a Supreme Power at the helm of the Universe, they point out thinkers (many of them recognized leaders of science) who use the word 'God' in explaining that which they do not know.* It seems logical to think that this is a mistake, for the orthodox mind knowing nothing about science, takes from that that 'even the greatest men believe there is a Supreme Power, even if they do not accept Christ as a Savior.' Voltaire, Paine, and Ingersoll used the word God to explain that which was beyond their comprehension, and even Spencer called it the 'unknowable.'

Let us drop the word; it deserves no place in fundamental thinking, except to point to its own origin and allegorical meaning.

"The fact is, as every man and woman versed in science knows, that the so-called 'God' or 'Supreme Power' plays no part in the running of the Universe. From burnt cinders to solar system, from protozoa to man, all is the result of the action and interaction of *material and intellectual forces*, following the line of the least resistance—all is *self-sufficient* and *self-sustaining*.

"Mind developed from the battling of purely physical energies in inorganic nature, ideas, morality, religion, and institutions as we have them today developed from the struggle for existence between intellectual energies based upon material conditions, following the law of internal repetition (the registered impressions of all the individual's ancestors) and the perfection of the social organism will follow out the same unchangeable law; it will develop from the struggle for existence between institutions, the fittest will survive while the unfit will perish. Therefore, why use the word 'God' to explain time, space, the first cause, etc., a meaningless term, with no bearing or relation to human life? Its only function today is to confuse the absorbing mind reaching out after higher truth. Let us forget it."

Knowing that intellectual force is an attribute of all matter and its creation, transmission and expression must be considered under respective heads, we are somewhat surprised, when referring to volume 3 of the *Encyclopedia Britannica*, under the subject "Atom," which is the smallest subdivision that science makes of matter, to find, "The formation of the molecule is therefore not an event belonging to *that order of nature* under which we live. It is an operation of a kind which is not, so far as we are aware, going on in earth, or in the sun or the stars, either now or since these bodies began to be formed. It must be referred to the epoch, not of the formation of the earth, or the solar system, *but of the establishment of the existing order of nature*, and not till only these worlds and systems *but the very order of nature itself is dissolved*, we have no reason to expect the occurrence of any operation of a similar kind.

"In the present state of science, therefore, we have strong reasons for believing that in a molecule, or if not in a molecule in one of its component atoms, we have

something which has existed from entirety or at least from times anterior to the existing order of nature. But, besides this atom, there are immense numbers of other atoms of the same kind, and the constants of each of these atoms are incapable of adjustment by any process now in action. Each is physically independent of all the others.

"Whether or not the conception of a multitude of beings existing from all eternity is in itself contradictory, the conception becomes palpably absurd when we attribute a relation of quantitative equality to all of these things. *We are then forced to look beyond them to some common cause or common origin to explain why this singular relation of equality exists*, rather than any one of the infinite number of possible relations of inequality.

"Science is incompetent to reason upon the creation of matter itself out of nothing. We have reached the utmost limit of our thinking faculties when we have admitted that, because matter cannot be eternal and self-existent, it must have been created. It is only when we contemplate not matter in itself, but the form in which it actually exists, that our mind finds something on which it can lay hold.

"That matter, as such, should have certain fundamental properties, that it should have a continuous existence in space and time, that all action should be between two portions of matter, and so on, are truths which may, for aught we know, be of the kind which metaphysicians call necessary. We may use our knowledge of such truths for purposes of deduction, but we have no data for speculating on their origin.

"But many of the ordinary instances of collocation are adjustments of constants, which are not only arbitrary in their nature, but in which variations actually occur, and when it is pointed out that these adjustments are beneficial to living beings, and are therefore instances of benevolent design (normal expression of a law) it is replied that those variations which are not conducive to the growth and multiplication of living beings tend to their destruction and to the removal thereby of the evidence of any adjustments of the beneficial." (Abnormal or the perversion of the normal law).

Several statements need further analysis because of their need for substantiation which I shall refer to later on. We must not confine our observations to the existing

"order of things" as we see the world today, but go back to the beginning of the world and even before that; not confine ourselves to the present, "but to the establishment of the existing order of nature" and, even then, to the "very order of nature itself," which needs to be "dissolved." A ray of sunlight appears, a suggestion comes, that perhaps it is possible to have some *common origin of all things*, when we note "we are then forced to look beyond them (atoms) to some common cause or common origin to explain why this *singular relation of equality exists*," and yet, while he admits the necessity, does he attempt to supply it? Has any man so far deduced the "relation of equality" to one scientific reasoning basis? The common ground has at last been reached. Creation has been admitted. "It must have been created." Could ignorance, or the absence of intelligence, "create" anything? I think further argument not necessary to create and execute any definite "form" of atoms. This is true with all things man makes, but what about that which man cannot make?

Matter has only one "fundamental property," viz., to express what it is told to do. Superstitiously, an atom is supposed to have many good and bad qualities, but to date I can find but one, and that it would not have if it were not for the presence or absence of intelligence. All matter, when in "form," does have a "continuous existence" so long as it continues to perform a portion of the universal law of economy under the guidance of instruction as handed out by a superior control, and it is "that action between two portions of matter" or more that shows the direct guidance of the intentions for which it has been given form.

"But we have no data for speculating on their origin." It is not for finite man always to comprehend the intentions of an intelligence which is much our superior. We aim to decipher the common objects and in a measure do succeed, but the smallest object comprehended in man's finite mind is the atom, yet, to a mind superior, it would be but a bare possibility for her immense crucibles to be converting matter constantly out of immaterial sources or, by process of culling, reconverting the material gradually back to its original source. "Data" depends upon the right kind of observation. Some philosophers see nothing but theories, others deal constantly with hard, dry facts. Because he may have

those degrees does not indicate that he philosophizes without doing anything practical.

He tells us thoroughly that an atom is something not understood. It has then certain properties only recognized by physicists and scientists, so much as they express the equivalent for which they were created. Life knows of no atom other than as the atom expresses itself in action personified. Summing the several paragraphs together we glean about this substance: We wish to give to the atom independent action. All the atom was ever made for was to do a certain thing which it can do independent of other atoms concerning the time, and yet when we consider the "form" we can't take quite such an independent view because they adjust themselves to circumstances, and this adjustment is found to be beneficial to man. When we consider the definite form of man and *his* intelligent actions, both voluntary and "involuntary," we are at a loss to account for him unless we continue to assume the same basis for him that we would for individual atoms. Therefore we can't go quite so far as to say that this atom lives without a controlling intelligent influence in it, because we sometimes see that multitudes of them get together with a specific object in view; of forming a tree for instance, and the ultimate issue from the tree is fruit, and the function of the fruit is to be a food and reproduce seeds for reproduction of trees, that he and it may live. He begins to border upon the ground that all things were created for a purpose, and this they will be guided in fulfilling, providing no obstructions enter into the way, and this basis is what we demand that science take up, that of a universal and individualized intelligence working in and through these material atoms of which so much, and at the same time so little, is known. We find too often, in the furtherance of this study of trying to find other men who have linked intelligent force and matter together in physics, whether it be the study of the energetic atom or molecule, that they "assume" the common standpoint the same as above. The creation by many is judged to have been a long time ago, but modern philosophy tells us that "creation" is existing in the order of all forms today. It is generally supposed that Intelligence made the world and has been resting since. Physiology teaches us that the atom, molecule or human body is a subject independent of itself and not dependent upon anything, other than

physical properties. They entirely dismiss any such subject as "Intelligent force," "intellectual power," for they are not necessary in their conception.

It was a wise provision that this power is *immaterial*, for were it otherwise the physicians would have it bottled and sold at so much per. Or they would be experimenting with it to such an extent that mankind would soon die, for all that they do come in contact with is *death* in some form. The atom has been created, many of them have been put together, "by what we do not know nor do we care," and once they have been put in "form" then all that is necessary is to shove in material substances and the machine will continue to run. If anything goes wrong, bring on the material to fix the substance so that the corporeal can continue to get them through this digestive tube, etc. It is the "bringing of them on" and just *how* this should be directed so as to be in the right place at the proper time and in sufficient quantities, in fact, distributed in quality, quantity, and speed, better than Educated man would have done, that puzzles him.

No phase of therapeutical discussion ever enters which considers any other side of matter. There is a line drawn in physics between the force unit, which is considered in electricity but not in medicine or any other therapeutical branch, and the atom or material constituent. The atom is "supposed" to have power and intelligent force behind it. The molecule then is only an accumulation of atoms, thus could this subject be handled until all the universe has been formed.

The breadth of this universal power that compiles all things is not confined to the discussions within the Chiropractic school. Other practical teachers have awakened to the fact also. The October, 1908, *Popular Electricity* contained an article on "Electricity the Life Principle" that is worth commenting upon. "The theory advanced seems to be due to a very natural desire of the philosopher to generalize and to see *how far one all-embracing law* may be detected as 'governing' phenomena, organic and inorganic. The attempt is certainly an interesting one and the conclusion arrived at quite natural on the part of an enthusiastic student of electricity. Let me, however, point out that the theory of the two conflicting forces does not seem to be adequately illustrated. If hatred gives place to love, this seems to me to be an

evolution of one state of mind into another. Similarly with the rest of the examples. Darkness does not seem to be a force conflicting with light, but simply to be a partial absence of a manifestation of force, namely light. The same reasoning holds good in the case of strength, and weakness and even as to good and evil, for these are, as the former, only relative terms, measured by relative standards. Although as far as good and evil are concerned, let me point out that from a philosophical point of view electricity is but one manifestation of molecular motion, i. e., of a force pervading the whole of phenomena accessible to observation. Indeed, it seems to me that electricity is compound molecular oscillation and does not, therefore, seem to be different from other molecular motion such as light and heat for instance, otherwise than in being compound instead of simple. If this is the case, which I do not doubt it is, then we have to go much farther in the definition of that force of which we have so many variegated manifestations. Naturally the principle summing up all the manifestations of force in the simplest manner will be the most satisfactory and I think that up to now we have not arrived at a more general law of force than this, 'Action and reaction are equal and opposite.' Manifestly this does not give us the idea of God which we are anxiously striving to arrive at, yet it helps us a great deal in summing up and comparing the great results of all scientific research. We need not in any way be discouraged by this, for we must remember that the marvels surrounding us are so many and so complicated that it is quite natural that many attempts have to be made in order to arrive at the simplest conclusion. After all what is a lifetime in such matters? Let us not despair but wonder at the marvels which everywhere invite our attention. It is by long continued inquiry and indefatigable study that we learn to despise the pride of 'scientists' and to pity the horde of ignorance."

Knowing that the molecule was a gathering of atoms I concluded that further investigation might lead to deeper insight. "*Boscovich*, indeed, goes so far as to regard the atom as a mere center of force the result of whose existence is that no two atoms or centers can approach each other within a certain distance, while other physicists regard the atomic volumes as a distinct por-

tion of space occupied by that atom to the exclusion of every other, and comprising within it matter ideally infinitely divisible, but the parts of which in fact never have been and never can be, separated from each other. In this latter mode of viewing the subject all the conclusions of mechanics which are based on the conception of the continuity and infinite divisibility of matter may be applied to the equilibrium or motion of each individual atom, the atomic theory merely introducing the additional hypothesis that, in fact, these persistent entities called atoms do exist, and that *out of them* all substances which affect our senses are constructed. The theory of universal gravitation *requires us to believe in the existence of forces between every portion of matter and every other portion*, determinate in magnitude and direction and such that, when on the infinitely divisible hypothesis the volumes of these portions are indefinitely diminished, *these mutual forces are inversely proportional to the square of the distance between the portions and directly proportional to the products of the masses or quantities of the two portions of matter*, such forces being regarded provisionally as ultimate facts, *while inviting further analysis and explanation*. Chemical and chemico-physical portions of matter, *following other and for the most part unknown laws*, and rapidly becoming inappreciable as the distance between the reacting portions is increased."

This expression "as a mere center of force" should have been, "*As a mere center for force to be expressed through,*" for I agree that atoms are never placed together but space is always left between and it is the intellectual force which applies itself at the interspaces and intraspaces that act upon them. Matter is capable of being weighed and measured, therefore occupies space; force is immaterial, therefore requires no space or rather can as well occupy the *same space* as the matter at the same time. Force will act through mediums, not "of" it. We again reach the atomic "theory" when he states that "out of them (atoms) are substances to give rise to all those attributes of sense." This is the medico-physical theory and upon this basis we should have looked to the atom for our spiritual birth that created us and upon this common ground I object to all of medicine, for its basis is fundamentally the opposite of what it should have been. This author admits that there

is a relation and reason *why* certain quantities of matter will unite to form one common object and vary in species and families. "Inviting further analysis and explanation." Much is needed on this very phase, the manner of two or more atoms uniting to make one form, coming together, the relationship of them, this is one phase that cannot be too thoroughly analyzed because of its long being overlooked. "Requires us to believe in the existence of forces between every portion of matter." True he has observed the law of gravitation. It was one of the most prominent factors in dealing with matter, especially when man wished to elevate himself. But how long had the world progressed before Newton discovered that law of gravitation? It was not known before his time, but after. Was such a condition existing previous to Newton's time? If so, if some other man had discovered it, like Newton, he would have been scoffed at. But *in time* the world regarded it as a fixed law. He had no education to back his discovery, yet it was he and not some university professor that brought it out. May not Chiropractic be deciphering a few of these "unknown laws"? May they not only work out one but many? Especially so when the basis of all pertaining to mankind has been held back for centuries by superstitions? Might not this stagnation of physical studies have stunted the growth of that which should have developed first and foremost? I believe nothing outclasses this in respect to onward progress.

He very plainly tells us that in chemico-physics, there seems to be more involved than the subject of matter and its expression. It even goes further and tells us that more than simply a mass of molecules placed together is necessary to express the qualitative portion of the specific result. Evidently the affinities they hold for each other, needs to be considered; their ability to join hands or fight with each other, their equivalent relations to perform certain work at stated times and in certain quantities is a factor not to be overlooked. While these considerations are down to such a point that we can call them ultimate intellectual demonstrations he is yet "inviting further analysis and explanation." And does he not say that even after they have been analyzed these molecular actions—call it protoplasmic movement if you will—all of

this is done around some "unknown laws." Do you bear that in mind?

Under the subject of "Qualified Readings in the index of the *Britannica* and under the specific subject of "Physics" he asks the question "What is matter? We do not know." Asks a question and answers it within one line. "Some knowledge of the properties which matter possesses may be acquired by studying the following topics," etc. You will observe that he gives to "matter" certain properties. He does not state whether these are wise or unwise "properties." I do not know any "matter" that possesses any property other than that which intelligent force expresses through it now, tomorrow, and for all time to come. Physics, out of which grew physiology (physiology, the misnamed study of function), aims to give to matter "properties" which it does not possess. Matter receives the forun—the forun expresses itself and is immediately gone, but the continuous current of them always has one or more in the cell at the same time. Thus the media, and that which is expressed in and through the media, are two different qualifications and attributes. It comes and goes so quickly that the matter has not time to say that it is its own. Physiology as taught in medical schools for centuries back (medical and osteopathic included), is not as it should be, inasmuch as they are trying to maintain that certain intelligently acting properties of matter are "inherent" in certain tissues; that the cell does not receive any intellectual reasoning judgment, but that the reasoning faculties just come out of itself, *somewhere*. It was secreted in the corners of the cell before birth and then comes forth when it pleases post-natally.

"What is matter?" He has answered this once when he said "We do not know." But we do not wish to judge too quickly with these scientists, so we will allow him to take us a little farther. Under "Matter" in volume 15 he says:

"If we knew thoroughly the nature of any piece of matter, the deduction of its properties would be a question of mere reasoning just as, for instance, the definitions of a circle really involves all the properties which mathematical methods have deduced from it. But, *as we do not even know what matter is, in the abstract*, the converse operation is, at least *for the present*, the natural

and necessary one." And he leaves us guessing as rightly he should do, for he has tried to place at the doorsteps of matter all the composite makeups that are found in it, in varying degrees and shades.

We know that this subject can be broadened in books and books and culled over without gaining any practical solution of the problem at hand. What we want to know is, "*where is its cultured peculiarity with man?*" So far we have been dealing with this subject, "in the abstract" without reference to where it might apply. Man, as a vertebrate animal, is constituted differently than any non-vertebrate; at least he thinks he is better, although in my conception much below the level of many other vertebrates.

Knowing that he is a spiritual and material agent for a superior purpose, we naturally look for a broader investigation of this power. Continuous inventive force is what we want to know about. *Psychology* claims our attention for awhile. Knowing that there must be a philosophy behind all such subjects, our aim is to pursue the same source of information under that head which says:

"We learn that there is *no evidence of any organ or center that could be regarded as the physical basis of this inner sense and if self-consciousness alone is temporarily in abeyance and a man merely beside himself, such state of delirium has little analogy to the functional blindness or deafness that constitutes the temporary suspension of sight or hearing. The question still is 'What is it that is perceived or observed?'* and the readiest answer, of course, is: 'Internal experience as distinguished from external, what takes place in the *mind* as distinct from what takes place without. *But the distinction between internal and external experience is not one that can be drawn from the standpoint of psychology, at least not at the outset. From this standpoint it appears to be either inaccurate or not extra-psychological. As to the first, the boundary between the internal and the external was, no doubt, originally the surface of the body, with which the subject or self was identified; and in this sense the terms are of course correctly used. For a thing may, in the same sense of the word, be in one space and therefore not in, that is, out of, another; but we express no intelligible relation if we speak of two things as being one in a given room and the other in last*

week. Anyone is at liberty to say if he choose that a certain thing is in his mind; but if in this way he distinguishes it from something else not in his mind, then to be intelligible this must imply one of two statements—either that the something else is actually or possibly in some other mind, or his own mind being alone considered, that at the time the something else does not exist at all. Yet, evident as it seems that the correlative in and not in must both apply to the same category, whether space, time, presentation (or non-presentation) to a given subject, and so forth, we still find psychologists more or less consciously confused between internal meaning, presented in the psychological sense, and external, meaning, (not presented) but corporeal or often extra-corporeal."

The lack of evidence of union between soul and physical in this case is again the fault of the man in conducting his investigations. It is a well known saying that "we get out just what we put into things." What this man was searching for was what he found and what he should have found he did not because the system under which he was working was wrong. The interpretation of his first few lines have disagreed thoroughly. As it stands, no organ, including the brains, is a "physical basis" for giving birth to "the mind."

But we still have to examine whether the distinction of "phenomena of Matter" and "phenomena of Mind" furnishes a better dividing line than the distinction of "internal and external."

For the terms material and mental seem to imply that the two so-called phenomena have nothing in common, whereas the same subject is involved in both, while the term "phenomena" implies that the point of view is in each case a remarkable occurrence which is supernaturally unaccountable when in truth what is emphasized in either case is done through a medium which one acts upon or through the other. In medical science what one emphasizes, the other ignores.

The object in bringing in this quotation as regards psychology was to see if we could make a connection somehow, somewhere, or in some manner between the inevitable atom or an aggregation of these atoms into one molecule or many, and see if that energy could be made to enter man's body and become a part of him. So

much so that he could express the power, force, or energy that atom formerly possessed.

We have found, in running over some thirty or forty pages upon the question of psychology that the mind of man is *supposed to be* the controller of the ignorant energies, powers, and blind forces that exist behind man. This authority does not once speak of the involving of such a thing as a *mental* force, the creation of a *meta-physical* energy or power other than that which stupid matter is supposed to make. The atom gets no advising force from anywhere; physiology does not teach us how blood conveys dull force to tissues and outside of blood they know nothing of any kind of a conveyor; the atom gets from nowhere else, does not ask for any intelligence to guide its movements, it simply says: "Here is so much matter. I am an atom and I will do as I please. If I care to have this shell work slowly then that is my pleasure. I do not care what my neighbor does. He has nothing in common with me, if I wish to oppose him I do it. We are units unto ourselves, complete in so much as each is the home where we live and is the factory where non-directed power is manufactured and we deliver our work herein, therefore, what we do should not worry others. I wish to plainly create my own life and follow it. I do not need any suggestions from any superior intellectual body, therefore should an innate Intelligence come knocking at my door and try to advise me how to run my part of this machine for the good of all, try to be in harmony with us, I would tell her to go away and let me sleep."

We have given the materialist space for his argument. We now feel that we should offer space to what the suggestive therapist and other psychological studies have to present. The following comments are to the point and practical and come from an authoritative source.

WHAT WE HAVE FOUND OUT ABOUT TELEPATHY.

BY JOHN CORBIN.

"At the request of the Editors of *The Ladies' Home Journal*, Mr. Corbin has been for some time engaged in reading, investigating and searching out all that has practically been found out and *demonstrated about the*

wonderful human will-force called Telepathy. Every authentic case on record has been carefully weighed, so that our readers might have separated for them in one article the false from the true, and get a clear, unbiased idea not only of what has actually been found out, but also of what has been demonstrated about this unknown force present in all of us which is destined to become more and more subject of close interest to us.

"Do you know what electricity is?" asked a visiting member of a Board of Education. "I did," the boy answered, "but I've forgotten."

"What a pity!" said the examiner. "The only person in the world who ever knew."

"We do not know what electricity is and possibly never shall. *We know a great many things that it will do, and we know how to make it do them.* But what it is, that is different. So, too, we do not know what telepathy is. *It seems to be a force exerted by the brain and nerves—organs as to the most familiar process of which we have only the most imperfect knowledge. Sometimes it acts upon material things, sometimes on the minds of others.* It is probable that most people can produce it; but it is certain that most people never have, at least as far as they are aware. Even those who have great telepathic power cannot use it always; they seldom know in advance whether they can or not, or even what form it will take or what it will do when it does appear. Yet telepathy is today as much a fact as telegraphy, and the things it will do are even more marvelous.

"What can telepathy do? *It has tremendous power over matter* for instance as is shown in table-lifting.

"*These are representative instances of the mysterious power of the mind which we call telepathy. Three centuries ago such feats would have made the person who produced them liable to be burned for witchcraft. In ancient Rome they would have established him as a soothsayer, who might have commanded the serious attention and perhaps the belief of Julius Caesar. In ancient Greece or still more ancient Egypt they would have established him as a priest of the temple of Apollo or of Memnon.*

"Not so today. *We live in an age of skepticism.*

"*The forces which Alexander and Caesar attributed to the gods, and which the Puritans attributed to the devil, we have come to regard merely as mysterious facts*

which it is our duty to establish and record. Yet these facts are daily revealing to us new possibilities of the minds and wills of all of us and many think that in the end they will bring us clear knowledge of the human soul and proof of its immortality.

"The central question is how far the forces reveal an intelligence which the people who exert them do not recognize as their own, and of what order this strange intelligence may be.

"That the intelligence of this unknown force of telepathy is not always in sympathy with the owner finds singular proof in the case of the family of a man of well-known character and scientific culture who developed these unknown powers.

"Here we have the telepathic force acting not only decisively but, moreover, with results which cannot be produced in any other manner, not by all the resources of physics and chemistry combined. The means of producing the effects is not more mysterious than the effect.

"Yet it may be asserted without fear of contradiction that throughout the study of what was once called the supernatural there has been a decisive element of truth mingled with so much imposture. Today no fact of history and few facts of science are more solidly grounded than that the human mind is capable of developing an extraordinary and varied power over matter.

"So much for the influence of telepathy, as we call it, over matter. Now as to the influence of the human mind upon the human mind, to which the word telepathy is sometimes applied exclusively. The mind is the most complex, delicate and variable organ known to Nature, and when it acts upon another similarly mysterious organ the difficulty of obtaining scientific results is enormous.

"In SLEEP there is reason to believe that mysterious thing which we call the subconscious mind acts with greatest power. It is thus to be expected that evidences of telepathy in dreams are peculiarly strong.

"Making every allowance for imperfect observation, fraud and coincidence there still remains more than ample proof experimental and spontaneous, that the mind has many and various abilities which are as powerful as they are mysterious. It seems likely that they work somewhat in the manner of wireless telegraphy, though the instruments of transmission and reception, two hu-

man brains or souls are marvelously complex and all but impenetrably mysterious.

"Even if telepathy is in the end established we shall still have only the vaguest evidence of how it works. But this need not disquiet us. We do not know how chemicals combine."

The nearest approach to reaching the original wild jump that this lecture sets forth is that set forth in the October, 1908, *Pacific Monthly* under the head "Theory of Organic Life," by James Rhoderick Kendall. I shall quote only such portions as deal directly with the subject although much else is worthy of space at another place and time.

"This thesis is written for the purpose of giving a new conception of *waking and sleeping* and necessarily of the *male and female principles in nature and planetary movement*, since *natural truth or principle cannot be isolated but is ever repeated throughout the infinite operations of nature* in multifarious and perplexing guises. *This conception is the evitable logic of evolution—its elucidation would have been impossible before the advent of the electrical science.*"

(Referring to the "waking and sleeping" phases, see *Innate to Educated Brain cycle* and lecture on *Insanity*.)

"*The influence of anti-philosophic pulpit teaching*" agreeing with me in that "pulpit philosophy" is O. K. as far as it goes, but it does not go far enough.

"But in plundering the granaries and flower gardens of nature, man has discovered such positive evidence of a terrene origin that science declares that he is a product of nature and therefore related intimately or remotely to every other object in nature. His intelligence or choosing power differs in degree and mode from the universal choosing power everywhere manifest." It will be observed that this paragraph recognizes a distinction between the universal and Innate Intelligence. The cycles agree with this thought.

"Every completed movement is a revolution, and a revolution is the passage of matter through two equal and opposite phases of energy.

"The falling pendulum illustrates the positive phase of energy and the rising pendulum the negative phase. In the language of electrical science, it reaches a positive maximum at the center of the arc of vibration, and a negative maximum is the discharge of the negative

phase, but this discharge is restored in the rising pendulum. * * * I desire to repeat that every completed movement is a revolution, that is, the passage of matter through the two opposite phases of energy. *These two opposite phases of energy are the factors of motion.*

"There are many aliases for these opposite phases of energy, the most common in physics being potential (negative), kinetic (positive); but it is more convenient and suggestive to use the terms of electrical science.

"The dynamo has come. What is it? An old mystery in a new form. The dynamo and motor respectively—the negative and positive phases of energy.

"Is this any more startling or incredible than the generalization established by the experiments of John Tyndall that motion, heat, light, magnetism and electricity are but differing modes of the same inscrutable thing called force; their intimate relationship being proven by their convertibility? Life is a kindred phenomenon, conditioned upon a form of vibration in the medium of active protoplasm.

"The movement of the planet thus complies with conditions of the movement of the pendulum or with the conditions of any other movement, *since the principles of matter and* (intelligent) force are universal, but it represents the 'continuous current' movement, since it does not return on its course like the pendulum but keeps on around, making but one vibration at each revolution; rising to negative maximum at aphelion and positive maximum at perihelion.

"We are surrounded with the material representatives of these opposite factors of energy. The magnet that Faraday held in his hand when he discovered the principles of the dynamo represented both the dynamo and motor, the rising and falling pendulum, the negative and positive phases of energy, in a fixed form like two imprisoned lovers, sighing to be united. *If that magnet had been raised to the gauge of consciousness Faraday would have beheld before him the materialized factors of organic life.* What a thrill of pure delight would have swept the soul of this great truth lover to find such an inspiring mystery in his hands! Low enough down in the scale of life we find this mystery in its living form, the negative and positive phases of energy, the dynamo and motor principles, the rising and falling of the pendulum the opposite sex principles of organic life, not yet

separated, but both represented by the same life-cell. *In the realm of dynamics, we learn of the transmission of energy by impulses, each described as a 'condensation followed by a rarification.'* Here are Faraday's magnets in motion, the negative and positive phases of energy, the dynamo and motor principles, the sleeping and waking principles, the sex principles, succeeding each other in endless array—*we live in an ocean of life.*

"Science in her rage at the secrets of nature has torn these principles asunder in her Crookes tubes and exhibited the fragments to a wondering world as positive and negative portions. So they are. But let us see if she found anything new in these profound depths of creation. They are our dynamo and motor principles, our sleeping and waking principles, that were clasped in a marriage embrace before they were forcibly divorced and exhibited as trophies of science. Visible nature is the marriage of these principles.

"The proof of man's relation to inanimate nature must remain a matter of analogy, largely, since the eye and mind can be seen only in reflected images; it is only by reasoning back to himself from that which lies around him, from the premise, 'the ways of nature are uniform,' that his place and relation may be known.

"This conception gives to man the place of a living planet with a dynamic orbit of twenty-four hours. Also that *the male and female principles* are not peculiar to organic life, but *are universal in nature, as all principles must of necessity be universal in nature, being also aliases for these same mysterious factors of energy of protean manifestation*, just now characterized as the positive and negative phases of energy.

"These factors of energy produce heat, motion, light; *let us add to this list of phenomena life, since the male and female factors in the organic world are the materialized representatives of the positive and negative phases of energy.*

"It was radiant energy that first whispered the great secret to the earth as it was sent on its mission of creation around the sun. The earth whispered it to the rocks when they were put to bed and they have been dreaming in their dull (?) way about it ever since. A little white crystal fell into the sea and felt so lonesome that it whispered to itself about it, and so it got out and spread like a rumor all over the sea.

"The sea moss whispered it to the land moss, the fishes to the birds, and so the great secret spread through all the eons of evolutionary times. The earth called it gravity, but the rocks understood it to be polarity or affinity; the plants call it sex or sense. Some of the animals agreed with the plants, while others called it love and still others insisted that its proper name is hunger, but when man came strutting up, he said, 'What do you brute things know about the great secret? That is for me. It is mind!' "

To show that there is more than one person that has been plodding along similar lines and have seen in the "soul mind,"—"subconscious mind," etc., a something which should be utilized, is the object of these lengthy, pertinent and appropriate quotations. It shows further that the aim has long been to try and connect one known physical body not only with the known education and intelligence, but also with the supposed to be superior intelligence. Many savants have tried to philosophize as to how they should be together, others have argued every possible undebatable point to prove that they were together, and others that they were not together and such a state was not necessary, and it was but a matter of physically solving the problem, but just how this enigma should be solved and which side favored was the problem.

The following quotations are those of an author *trying* to prove that matter has an apprehensive inherent activity or motion and all is controlled, separated, discriminated between, combined, transformed and adapted into intellectual expressions of energy. He further sees the necessity for a broader comprehension to maintain that in all organisms, "formed" by "nature," without the intervention of man, this energy has the stamp of reason or consciousness; it can be seen that the conclusion *wished for* is to prove that physical man is surrounded by unseen circuits of power. They are gathered from space, by the mind, transmitted through nerves and expressed at tissue cells and as long as creation and transmission are normal the expression must personify the thought behind.

He wishes to show a higher undertaking of man, other than that he is but a physical automaton, in fact has been leading in the direction which *The P. S. C.* was successful in reaching years ago, that three things or

conditions are existent; mind, energy, and matter. That mind rules both energy and matter; that mental energy (human) ranks higher than dead matter, the immaterial higher than the material, but that no study of man is complete without a study of all; man is mind, energy, and matter *combined*. It is the combination of one intellectually controlling the osmosing of the other through the material.

This author heads his article "occult." Webster says "Occult; Hidden from the eye or the understanding; invisible; secret; concealed; unknown. *Occult Sciences* those sciences of the Middle Ages which related to the supposed action or influence of occult qualities, or supernatural powers as alchemy, magic, necromancy, astrology." With this definition it holds to the superstitious basis that it is "unknown" and believed in by the Educated mind without proofs to substantiate its existence. As proven by Chiropractic, this quantity is known; it is a metaphysical "power" and "energy" *daily being utilized in all manner of forms*. Thus I would seriously object to the title of his article as it is worthy of a better, more practical name.

"OUR USABLE OCCULT FORCES. WHAT WE CAN DO WITH THE MYSTERIOUS HIDDEN POWER WHICH ALL OF US POSSESS IN SOME DEGREE AND WHICH IS THE MOST RESULT-BRINGING THING IN THE WORLD. BY LIDA A. CHURCHILL.

"*Does occult power really exist? If so, can it be used* in the every-day affairs of life to produce tangible results? If it can be thus used, is it right to use it? These are questions which every one who is in any degree interested in occultism either asks or desires to ask and to have intelligently answered. And this desire is not only legitimate, but is very important, for occult power, supposing it really does exist, is good for nothing as a factor in everyday life—which is the significant life—or, *is good for everything which one desires* for his growth, advancement, and pleasure, being among those fine subtle causes which produce serious harm or signal good. If it is a flimsy metaphysical mist for the entertainment of the curious and the befogging in mental wanderings, and wonderings of the seeker after truth, it surely is nothing worth thinking about. But if it is a real force that can bring forth *real* results, it is worth recognizing, developing, and directing to the utmost degree.

"The most comprehensive answer to the question as to whether occult power really exists is that no other power exists. A good dictionary definition of occultism is that it is something hidden from material eyes, visible only to those of spiritual sight." And a second definition, also good, declares it to be "something not discovered without test or experiment." *There is never an act of the body that is not first an act of the mind, of a hidden occult power. We speak of a strong arm, but what makes the arm strong? The will, a hidden occult thing, which chooses to wield it strongly. We talk of physical endurance. Strictly speaking, there is no such thing; it is the will to endure that makes endurance. We witness so-called manual labor, but a little thought assures us that manual labor is only mind in motion. The outward action bears the same relation to the real motor that the moving car does to the dynamo, it expresses or externalizes its power.*

"Over and over again we hear the declaration that the practical, common sense mind recognizes as a power or force nothing that it cannot hear, taste, see or handle. But one must acknowledge that without life and vibrations that are caused by it no one could hear, taste, see, or handle anything and the wisest cannot give even an intelligent guess as to what life is or afford any clear and convincing definitions of vibration. The strongest factors, the factors from which all outward actions spring, are love, hate, ambition, desire. *Has anyone heard love or tasted hate, or seen ambition, or handled desire? No one has seen the coloring of a bird's plumage or known why, in the same soil and under the same apparent conditions, one plant sends forth a red, another a white, and a third a blue blossom. And yet would anyone with ordinary common sense deny that life and its consequent variety forming vibrations exist? Our breath comes and goes without our conscious will or regulation, the blood circulates in obedience to the heart action for which we do not know the cause; the muscles expand and contract, and the nerves receive and act upon the messages from the brain without our knowing why these things are done or realizing that they are being done; we must live very largely by faith whether we acknowledge that we are so living or not.*

"Since every one lives and loves and aspires and desires, it becomes evident that all have occult powers,

but mark you, it is controlled and directed forces that bring about results, that pay rent, settle the coal and grocery bills, send the hitherto penniless man to college, and the moneyless woman to the art school, substitutes peace and harmony for jar and discord in the home; give strength where weakness has been, trust for unfaith, rest for restlessness—in short, that change the life that one does not desire for the life for which one longs. But do not fail to engrave two things upon the mind and memory: Power is not force. Nothing is force that is not in motion. The dynamo has power; the current which it sends out to carry the car along the track is force. Jesus had power to heal disease. When from his spiritual dynamo he sent a current of life through a sick body, that current was controlled and directed force.

“Power is static; force is active. Fire is power; the heat it sends out is force. Just as a street railway company may have a dynamo and yet send out no cars, so one may have power and still send out no accomplishing force. Nothing goes till one sends it, and it is only the going thing that accomplishes anything. And one must have a good deal of power to send out a powerful current, a strong power to issue a strong force. The difference between the dynamic and negative life, the life that means little to itself and nothing to the world, is simply the difference between the power and its outgoing forces which are owned and controlled by the two lives.

“But some one is sure to object, and the objection is pertinent and legitimate, all this being true does it not manifest one of the numerous unfair dealings of life? If one has not a strong power one cannot send out a strong current, and it is only the strong current that accomplishes anything. But the questioner will have either overlooked or been unaware of a tremendous truth, namely that one may become possessed of all the power one can absorb and will constantly become more able to absorb it. Science and religion are at one on the point that all life, from that of the scarcely moving jellyfish, to that of the man of mightiest brain, is from the great, ever present, inexhaustible, all pervading energy. There is for no living thing, animate or so-called inanimate—so called because it has been found that in all creation there is nothing that has not some degree of life—a separate source of power, to live and move and have being. But religion goes a step farther than science and de-

clares that it is a divine energy, an intelligent, all wise, beneficent, tender energy, that not only gives us our life and saturates and surrounds us, but also, responding to our needs and expressed wishes, gives the necessary gift, brings about the wishes for results, or, in other words, gives to each the necessary power from which he can send out the accomplishing current. Was there any power, and consequent force, arbitrarily intended for and bestowed upon Shakespeare, Tennyson, Beecher, Rosa Bonheur, and as arbitrarily withheld from the small brained, obscure man? Not at all. In all the world—and probably in all the worlds—one is just as free to take what he chooses from the inexhaustible supply of energy as is another. Otherwise the whole religious fabric would be torn to shreds, for we should not have a just or loving or tender God, which is the Christian's name for divine energy.

“What is the reason, if this all compelling, life changing divine energy is to be had by all, that so few have it in sufficient quantity to form the power and consequent force, which will gain that which is necessary to make life adequate to them? The most common reason is that most people do not realize their potential riches, or dimly realizing them, do not test the truth of their existence, or having realized this truth and begun to absorb the necessary power from which force must spring, weary and lag and lose that which might be theirs for the persistent, masterful taking.

“A thousand boats and vessels may be within a few miles of each other, and of all the number only one receives the message sent out by wireless telegraphy. Is it because the other craft are arbitrarily hindered from receiving this message? By no means. It is simply that the one ship has an instrument formed and adjusted to receive it, and the other vessels have no such instrument. From the key operated by the sending operator vibrations are flashed into the ether—which takes the place of the ordinary wire—the dots and dashes which form the Morse alphabet, and for a thousand miles, sometimes when the electric spark is sufficiently strong for thousands of miles, the message bearing medium goes in circular waves, striking in just the order that the sending key was struck, a “coherer,” gatherer, which is the prepared and adjusted electromagnet which receives and utilizes

that which floats around any unprepared vessel unperceived and, of course, unutilized.

"To him who has no prepared and adjusted instrument, no coherer, the universal divine energy, ever circling about him, always within reach, eternally to be had for the taking, will give no enlightenment, flash out no message, have no meaning.

"Let us first see how he cannot do it. It is not to be done by consulting or appealing to others, or by reading books, or articles, or by listening to lectures on occult subjects. People and books and articles and lectures are often great inspirers and suggesters, and wise teachings by tongue or pen are of infinite value; *but the real work, the building of the power house, the adjusting of the coherer, must be done between oneself and Him who is the divine energy which with one's consent and coöperation is to establish and electrify his dynamo.*

"I do not see what made that child die," said a young physician. "I gave it everything I knew of."

"There are thousands who desire to absorb divine energy and to radiate force, and who have really decided to do so, who are trying to build their power houses by cramming the mind with every occult creed and doctrine and opinion that they "know the name of" and some of which they do not know the names. They attend a materializing seance today, a theosophic lecture tomorrow, and go the next day to a Christian Science church. They consult mediums, astrologers magic mirrors, and dream books, have cards used for them, ask numberless questions of anyone who is known to have experienced or written anything along occult or spiritual lines, and read book after book and article after article, keeping all this up until the brain and mind become like a furnace that is so congested with fuel that it cannot produce heat or flame, and so utterly fails of accomplishing the purpose for which it was intended.

"One thing must be engraved on the hearts of those who are to absorb power and issue force. It is not what they know *about*, but what they know, realize, feel, experience, that will make them, in the quality of their power and the intensity of their force, like unto God, from whom they draw in that which they radiate out. *They may know about God from without; they must know Him from within.*

"And this running about to collect the views and to learn the experience of others without trying to have experiences and to form views of one's own without endeavoring to take advantage of one's own possibilities of making power, *forming a coherer, shows that one has not grasped, or has lost sight of the tremendous truth that not one of those sought or read has anything that the seeker may not have of power, of force, and hence of the capability of expressing himself and making his life full, strong, adequate, along any line in which his talents and inclinations may lie.*

"Three children were playing on the seashore. One child was constantly snatching the pails of the other two, crying that he too wanted to gather water and sand. His own pail lay on another part of the beach empty and abandoned. He wearied and worried himself and others and gained nothing simply because he did not perceive and realize that he had a vessel of his own, and that the inexhaustible sea and sand were there to be taken at will.

"Do not leave your own pail forgotten or unused while you snatch at those of others, or lose sight of the truth that the endless sea of energy and the limitless sands of wisdom are yours in any quantity that you can and will receive them.

"Two of the most significant declarations of the great Guide Book are that "spiritual things must be spiritually discerned," and that 'your life is hid in Christ in God.' *One can no more discern spiritual power by physical means or describe it in verbal terms or tell in words, how it comes into the heart and changes the life, that he can express to others how love or thought is born, or put into speech a description of these things; but he can put himself in a position to receive and to utilize this power. And this masterful and mastering Christ principle which is hid in God, or the divine energy, is the practical factor for producing practical results in the practical, everyday world.*

"It needs no argument to prove that if one is to secure a thing one must go where it is to be had, and must use the means by which it is to be obtained. There was in vogue some time ago a slang phrase which, thought of seriously, became very significant—'off the trolley.' If, where trolleys are used, an electric car is 'off the trolley' it is out of the range of power, and so is inert and

practically useless. So long as it keeps in touch with the force sent out from the dynamo it goes forward, on the path of power, impelled and compelled by a controlled and directed current, to the desired goal. One could arrive at only one conclusion concerning an electric road company which kept its cars where they could be moved only by outside pushing or pulling instead of in connection with a dynamo, that it was without sense or rational judgment.

"And yet there are thousands who covet power, force, accomplishment, who are 'off the trolley' along which these things flow, seeking by the world's outside pushing and pulling, instead of by the inside impelling and compelling force from the power house of divine energy, to go forward to the desired goal.

"Mark well that really powerful people and things are never noisy or attracted by the noisy, and never work from the outside. From all that we can gather we must conclude that Jesus was the embodiment of quiet poise. Buddha, Augustine, Napoleon and Grant were extremely quiet of manner and of few words. The greatest and most far-reaching power of which we know and can, with physical eyes, see the results, that of the sun, works in absolute silence, and that next to it in might, gravity, is like unto it in the stillness of its operation. The force which is the expression of the power of the sun and of the earth-magnet works from the center.

"Souls, like pitchers, must be held in place if they are to be filled, and the world's noisy controversy must not disturb them or cause them to be waved about in answer to its opinions or its clamor if they are to receive more, or even retain what they already have, of the divine energy.

"A question which will be asked, and rightly asked, and should be rightly answered is: 'Is it right to use spiritual, or occult, power to gain material ends?'

"What are 'material ends?' It has been said that 'some people think they are religious when they are only uncomfortable.' The fact is that an uncomfortable person is almost never religious in the true sense of the word, although he may, from long habit, or fear of the consequences of neglect, go continually through forms of supposed-to-be worship. The hungry, the cold, the discouraged, the unsuccessful have not, except in very rare cases, thoughts free enough from nature's demands,

hearts sufficiently lifted above the realization of that which afflicts them, to give them that restful belief, that soaring hope, that recreating joy, that sure confidence in the Love of loves that is real religion. This being true it is not only man's privilege but his duty to avail himself of any honest, unselfish means that will bring comfort and hence immunity from sordid cares and demoralizing doubts and fears.

"All nature shows that the Creator meant everything in his kingdom to be happy, and to be provided for that it might be happy; and everything below man in the scale instinctively uses its power and forces to this end. Put a sunflower, a night blooming cereus, a morning glory, and a four o'clock in one bed of earth and each will take from the ground and the air and light and the heat, just what it needs to preserve its life and to perfect its blossoms. Each plant will burrow with its roots to greater or lesser depths to find just the degree of moisture that its nature demands. To those who study the habits of the denizens of the air or the sea or the forest, it is a constant delight and wonder that they so unerringly and persistently seek the environment, the sustenance, the every condition that meets their requirements and ministers to their satisfaction. Man, with potential powers like unto those of fabled gods, is the only creature that does not, except in occasional cases, appreciate and cultivate that which he has for his well being and satisfaction.

"Occult power really exists and is the most forceful and result bringing thing in the world. Every one may absorb as much of it as he will from the divine energy. All nature shows that it is to be used for securing the needed things of life. One must learn to absorb and use it as surely as one must learn to draw if one would paint or to use one's legs if one would skate."

The following comments are from *"Eternal Progress"* and show original investigation. Yet with all of this truth before us we must still question the how of the application of the same to the human body—a quantity which is apparently absent today.

"When you think, something is taking place in your mind. This something produces action, and every action has the power to produce certain results. When the mind thinks, it acts; it could not think without acting; and to act is to place forces in motion. These forces in-

variably produce results similar to their own nature because this is the law that underlies all force.

"That every mental action is a cause producing a certain effect is evident, and since it is possible for science to find the effect of every cause and the cause of every effect, the first object of metaphysics can certainly be realized.

"That the process of thinking simply produces thought, ideas and mental conditions is not true; it does more than that; besides, thoughts, ideas and mental conditions are forces, and every force does something, wherever it may be, in action. The forces of thought, however, do not simply act in the brain, they act in every part of the nervous system, and will therefore affect every cell throughout the physical system.

"When the mind thinks, every nerve in the system, every cell in the system and every atom in the system—all are affected to a degree, depending upon the power of the thought, and the depth of the thought. It is also natural that physical conditions should be modified more or less, and at times even created by the force of thought.

"The entire physical body, with all its conditions and functions, is constantly being affected by the actions of the mind, though many of these effects are neutralized or modified by the different forces of the body before their existence becomes apparent. When the actions of the mind are deep and strong, however, their effects are seldom, if ever, modified by counteracting forces. They appear as they are, and physical conditions are changed accordingly.

"To go to the extreme of some persons, and declare that mind is everything and does everything is not necessary to secure results, neither is it scientific. The more closely we conform to the principles of exact science, both physical and mental, the greater will be the results, and the larger will be the field in which those results may be secured. There are many forces in the human system: they all have their power; they all produce their natural results; but among these many forces, the force of mind is only one; the force of mind, however, has the power to affect, modify, change and even completely control the others, therefore, the force of mind is the greatest and can determine the actions of all the rest.

"To be scientific, the mind should recognize the possibility of controlling for constructive purposes all the

other forces in the system, and instead of ignoring those forces, should enter into complete harmony with them all. The mind cannot gain supremacy over the body by thinking of the body as 'mere inferior flesh,' nor can thought demonstrate its greatest power over the personality so long as it tries to overcome the undeveloped nature of the person by forcefully resisting that nature. It is only when the mind is in harmony with the entire system and thinks of the entire system as having the qualities of the superiority that the other functions of the system can be controlled by the force of mind.

"The first great fact in metaphysics is that *every thought has power*; the power of some thoughts may be insignificant, while the power of other thoughts may be tremendous, but all thoughts have power; and *all thoughts express their power somewhere in the system of the individual who creates them*.

"Cammille Flammarion says in a recent article: 'Of what is the body composed? Five-sevenths of flesh and blood are water, while the substance of the body consists of albumen, fibrin, casein and gelatin; that is, organic substances composed originally of the four essential gases, oxygen, nitrogen, hydrogen, and carbonic acid. Water is a combination of two gases, air a mixture of two gases, thus our body is composed of only transformed gases.'

"None of our flesh existed three or four months ago; shoulders, face, eyes, mouth, arms, hair, even to the very nails, the entire organism is but a current of molecules, a ceaselessly renewed flame, a river which we may look at all our lives but never see the same water again.

"All is but assimilated gases, condensed and modified, and more than anything else it is air. Our whole body is composed of invisible molecules which do not touch each other, and which are continually renewed by means of assimilation *directed, governed, and organized by the immaterial force which animates us. To this force we may assuredly give the name soul.*"

Even though all of this be true, these articles or writers do not scientifically deduct the relations of one with the other to connect them and show that it is a practical fact. I quote these passages not saying I agree with all they have stated, for such is not the case. There are many thoughts that I should like to debate, but in this article is not the place to do so. I merely present them

to show that other authors agree when I contend that power and matter are inseparable. How this power should be spoken of is another matter and shall be carried later.

We have so far seen two sides of a question. The materialist admits the use of an insensible force but says the material gave it birth. The other, the psychologist, says we have an understandable power coming from a superior source, but does not attempt to analyze its entrance into man. Just says it does and drops it.

As we deeply study these subjects and relatively consider them, from the standpoint of the experts whom we have quoted, we find that there has always been that one broad gap, *the connecting, the uniting of the two into one*, bringing that intellectual power into man and allowing matter to personify it, what was created by an Intelligence as great as that which made him.

Let us take the next step and see if we do not come to some solution of this subject. It surprises me much, as little as I know of electricity, as little as the world knows of it, to find that electricians are nearer the true solution of man; they know more regarding this universal power and its circulation than the men do who are supposed to deal out health, as it were, to bodies. We find that even the apprentice electrician has a greater conception of the life of that "electric light" than the physician has of what the life of man is. We cannot, in this connection, avoid going back a little to see if we can still try to make some connection between electricity as a power and man. If we can't find it within the books of physics teaching of human beasts or vegetables or any other science that *ought to* know, let us turn to simple, common, everyday electricity, which is not connected with the human body up to the present time. Let us see if we can't make a connection between electricity and the power that exists in man.

The inevitable source of all force from which motion is derived is the Universal Intelligence. Call it God if you will, although I prefer the first name. To make the classifications more clear, I suggest that you study carefully the two ways in which energy is utilized and their respective processes of adaptation.

Artificial Processes.—

That is, the utilization of power through artificially or man-made machines. The concentration of unwise foruns being the product of man's work.

Steam power, electricity, water power, heat, light, gravitation, etc.

Matter (the machine made by man).

Mechanical actions (expressing only the intelligence for which the machine was made by man).

Universal Intelligence or God.

Energy.

Immaterial Units (foruns).

Natural Processes.—

That is, the utilization of power through mediums made by the universal Intelligence, the concentration of wise foruns being the product of that intelligence's actions.

Mind.

Brain. (Material atoms),

Mental Impulses (of the various qualifications).

Matter (brain and tissue cells *not* made by man).

Intellectual actions (the motions produced following the energy united with the intelligence of the mind).

It will be seen in the above analysis, that there are transitional changes in natural products for which in mechanics we know no counterpart. A machine has no mind or brain, hence the material progress that is made is what shows the difference between conscious energy and energy which is not conscious. Energy is energy, and of this there can be no transitions other than to add intelligence to one and not to the other. This is the work of the brains.

We read in volume 8 of the *Encyclopedia Britannica* these thoughts: Speaking of "Ampere," from whom "amperes" are named, as a means of measurement of electricity: "The results of his researches may be summarized in a statement that an electric current in a linear circuit of any form is equivalent in its action, whether equivalent in its action also. Is it not always bounded by the circuit whose strength is the current." Electricity is equivalent to its *non*-intellectual action. Is not mental impulse equivalent to its *intellectual* action? Is not its action, and character thereof, its function? If we do not get ordained action we have no function. If we have no foreordained function, we have no expressed intelligent life. The absence of impulse current means

corporeal death. The strength of the impulse means the equivalent in its action also. Is it not always bounded by its circuit? That is as it goes to certain points, expresses itself and makes its return half of the circuit? Is it not true that the same condition constantly exists in the human body? Should not each impulse complete a mental and physical circuit? Must it not be so to have normal mental and physical action? Does he not go so far as to say that action at every point is constant and proportional to the strength of the current? Might we not go another step and say that its action depends not alone upon strength but also upon *quantity of current*, and then might we not make the application of one attribute which even electricity cannot boast of—in man these forces are intellectual and in motors and dynamos they are not?

Electricity has and is a power *and* force, but it has no intelligence. It would just as soon go to, enter a man's body and kill him as it would to go to a motor, run it to put out books or run printing presses, and it knows no discrimination between what destroys life and that which retains life through manifold mechanical processes. Electricity has no keen insight into human individuals behind it. Mental impulses have. These impulses do replace certain tissues, showing discrimination, hence intelligence.

All experiments made upon man and animals through the various processes of vivisection or dissection are usually through some application of electricity. This body is partly dead or such could not be tested to the best of advantages. The Educated part of the body is benumbed. The part that is wanted to experiment with is not the voluntary part but the "involuntary"—"Nature." When any operation takes place it is done by putting the Educated half of man to sleep. This holds true of all experimental work. What the Educated would do under the same circumstances is well known because the man speaks his interpretations and makes known his thoughts.

The "involuntary" part speaks only through the actions that are tested out. A large proportion of experiments are also made upon dead bodies, just to see what muscle will act and where and how it will act when a "stimulus" is applied to a certain place in the brain, etc. The experiments and grades of results are endless, there-

fore I shall not take your time now for their discussion.

Certain motor actions usually follow at the periphery of those nerves which are transmitting the vibration. The "stimulus" is a form of vibration, which is placed at one end of a nerve (wire) and the character is transmitted throughout to its end. Weak current started at one end assures a weak expression at the other. This can easily be tested out with any electrical device. Under vivisection or death, the same characteristic current is started at the ends of nerves and then they watch where the action is at the other and see whether that action is strong or weak. The results attained show no more of intelligence than the machine or other electrical device which was made for a purpose. The power expresses energetic action, but this power has not been transformed through the mediums of the mind or brain—through the Innate of that individual—hence action is attained by forced means. The power has been forced into the body and a forced motion is the result. After this or these experiments have been carefully worked out nothing has been gained of a definite character *to prove the manner in which the intelligence would act*—IN A NATURAL MANNER BY THE NATURAL ABSORPTION AND INTELLECTUAL PROCESS THROUGH WHICH THAT NATURAL POWER WOULD BE TRANSFORMED. Thus experiments of this character prove nothing, intellectually, when completed.

Action is attained, but what kind? It is *ignorant* action, *artificial* motion, forced function, and does not show intelligence. The power used is the same as man has, but it has no intelligence when applied in the form of electricity, but it has when applied as mental impulses.

These experiments signify no further enlightenment as regards their *normal* functions, for there is no relative value as to what is under the normal or abnormal conditions. One is devoid of intelligent function, purely a mechanical action such as any man can perform with any machine, but the knowledge that is worth while is that which expresses intelligence, seeing the living man. then you observe something that is practical.

I bring out this difference to show that power can be applied to the human body, both dead and semi-dead, and yet after years have been spent in that line, we have practically gained no further insight into the truths of

how a normal comprehensive living body RUNS ITSELF than we knew before. The secret still remains.

"By this beautiful theory of molecular current he gave a theoretical explanation of that connection between electricity and magnetism which had been the dream of previous investigators." Has not the Chiropractor made quite as great a step in relation to the human body as Ampere? Have we not, in establishing the cycles, set before you what has always been considered a dream of past investigators? Are we not now personifying that dream? Are we not making it as practical to man as the establishment of the fact of electrical currents and that the currents were only equal to their strength? Was he not setting a standard upon which electricity today is recognized? Was he not deciphering a fundamental when he established his theory? Has that basic principle been improved upon by anyone since? Is not *The P. S. C.* setting before you now in Chiropractic the establishment of a standard which will be amplified in after ages? Are not the cycles a fact thoroughly established and will the ages improve upon them? I hope so, yet at this writing I do not see where it is possible. I understand that phases will vary and the scope broaden, but the basis must remain the same fixed law forever.

"If we except the discovery of the laws of the induction of electric currents made about two years later by Faraday, *no advance in the science of electricity can compare for completeness and brilliancy with the work of Ampere.* Our admiration is equally great whether we contemplate the clearness and skill of his experiments or the wonderful rapidity with which he elaborated his discovery when he had once found the clue." Cannot as much be said today regarding Chiropractic? Once the fundamental was reached and the cycles established, how quickly and rapidly the remainder of many problems are already daily being solved. The cycles in themselves answer many questions before they are asked. Man comes forth with an issue and quietly elaborates upon it until he has a completed object before you and with one leap and bound the world honors him as a discoverer, yet perhaps it took many years of unflinching, sacrificing labor to get his corner stone laid, but when he had that the rest came quickly. He had the idea of the dream. The rest was comparatively easy. We are now setting

forth a corner stone which cannot be disproven upon any grounds that I know of. In regard to currents, they are paramount ideas; they mean much to future generations. It means that we have opened a pathway to investigation.

We open now the leaves of the book that has been written by nature at the time the world was created. Man's eyes have never seen its evolutionary lessons. The law of the current of forces being manufactured within a man but having a superior source of truth, as much so as Newton's law became a truth to man when it was fully established, although a law before it was discovered. We look to medicine and kindred material and psychological sciences and they even lack the rudimentary knowledge of the cycle order of currents in a human body. Electricity has had that knowledge in mechanical contrivances for years. Electricity is more nearly related to Chiropractic than any other *science*. Medical and osteopathic theories the farthest from it. Medical men were "observing" for centuries, cutting man up or dosing him with nostrums innumerable, and yet overlook his very basis. The electrician that had little to do with man except to get orders and execute work, has come nearer to solving the greatest complexities of man. How the medical men could have missed it I do not know, when it is under their noses all the time. Every move they made they had to consider that power, although everything possible was done to ignore it. Still, as I said before, they have always searched, tried to find something that was "inherent in matter," which did not receive a force from any other source. Therefore they did not look to a higher origination.

When Benjamin Franklin made his discovery, did he look to earth for electricity that he reached? No. He ran his kite *to the clouds above him*, struck a rich vein of material in a superior stratum, the units of which were of sufficient volume to strike the key, and he had electricity. He went to sources higher than himself and he got what he was seeking. In other words, when he was asking the question, "What is it that sparks?" his answer came, "I don't know." If you were to ask the question, "Is it a power, a strength or a force," he must admit it is, so long as it is curbed, concentrated, localized and focalized into certain channels with specific work, yet it is an invisible power. It is unsensed. Man has

never seen it. We see the effects of the combustion that follows electricity. There is enough of it in this room tonight to blow this building to pieces if it were focalized and spent in the proper way.

Let us read on.

"Following the action of Coulomb and the example of Sir William Thompson, we shall avoid the use of the term electrical fluid and substitute instead the less succinct word electricity." Even here we get no definition of this subject. And yet they do speak at length as regards to its being curbed, in regard to its being so concentrated that it can be sold and spent in quantities, that it can be sent over wires to perform specific work. And such is electricity—a power and force that man can't make, yet he, through mechanical processes, does concentrate it. He can so dilute it that its power is non-effective, but even then we must still go to the subject of energy and see what we have. He says: "A complete account of our knowledge of energy and its transformations would require an exhaustive treatise on every branch of physical science, for natural philosophy is simply the science of energy, performed functions in matter." Is not this the sole aim of *The P. S. C.* in teaching you how and what to study to accumulate many facts regarding how receptive understandable energy performs functions not only in man but in all creatures, large or small? Then do we not show you how the perversion of any of those laws indicates disease? As you now grasp the subject there can be but *one* philosophy of life. All study must be grouped around this keynote. Once you comprehend *that fundamental you hold the key to all that grows*, and this law I maintain we have in the cycles and in the current basis. What we want to study is that which has long been neglected, not "*modern*" or "*mediaeval*" philosophy, but "*natural philosophy*."

The conception, he says, of energy, was originally derived from observation of purely mechanical phenomena; that is to say, phenomena in which the relative positions and means of visible portions of matter were all that were taken into consideration. What more do you want? Is not anything wherein we are studying energy but the observations of movements? *How* they were done; *what* did it; *how* did that energy get there, and *where* did it come from are subsequent questions. In what form did it come to such and such a place? Those

are ideas that are consequential studies to the keen analytical mind. When I watch any common piece of machinery working, multitudes of questions rush to my mind. "What is the machinery for? What is its product? What is done with the product? How does the machine change that material going in here to that finished product there? What transformations does it go through? What is each successive stage that it goes through and what—more than all—is the study of energy that that machine possesses as it expresses, typifies and personifies man's ideas? There is action, function, motion, if so, there must have been energy, force and power. If such is being expressed, *where* did it come from?" And you may say, "Steam does that; steam possesses this property." But steam does not possess a property that is intelligent. It will have distributed in between the atoms of steam units of force, and it is a very good medium for the conveyance of that power. Many materials are good conveyors of foruns, for instance, hydraulic force, steam force, wind, etc., not that they *make* the force units, only that they are good conveyors or media with which to distribute such. There must be a boiler which makes the steam, which is capable of transforming that energy from laying in the water to rising with the steam to produce pressure on the sides of the boiler, thus expansion is the product of liberation of foruns, which means to cause other things to move which gives origin to action through one or more machines which have been distantly placed, thus bringing energy from a non-utilizable state to a utilizable one. It has a means of transportation from one place to another. He further maintains that such machinery does not express that in these "more subtle forms in which energy can be so readily converted into work." His definition says "the total energy of any body or system of bodies is a quantity which can neither be increased or diminished by any mutual action of these bodies, though it may be *transformed* into any one of the forms of which energy is susceptible." He even goes so far as to tell us that the body—the matter, the material, the corporeal thing—which receives the strength has no means of changing its character. He tells us that the machine is made to work along certain lines. Energy is received and impressed with a specific attribute and specific action in that machine is the result. So far these various

authors have been gracious enough to refer to the power as a separate thing from the machine. But where this power has origin or just how it enters man is still the problem.

Knowing that these talk well and reason well, as far as they go, let us look to *Haeckel* and see what he has to offer. Not thoroughly satisfied with the peculiar onesided stand former men have assumed, we shall turn to the evolutionists, thinking that without question they have a solution ready and waiting for us to accept which will be reliable.

"All scientists without exception are agreed that the central nervous system is the organ of psychic life in the animal, and it is possible to prove this experimentally at any moment. When we partially or wholly destroy the central nervous system, we extinguish in the same proportion, partially or wholly, the 'soul' or psychic activity of the animal.

"Physiology teaches us further, *on the ground of observation* (notice the absence of facts or anatomic bases to offer) that the relation of the 'soul' to its organ, the brain and spinal cord, is just the same in man as in other mammals. The one cannot act at all without the other; it is just as much bound up with it as muscular movement is with the muscles. It can only develop in connection with it.

"As a matter of fact, impartial and thorough examination of our 'free' volitions shows that they are never really free, but always determined by antecedent factors that cannot be traced either to heredity or adaptation. We cannot, therefore, admit the conventional distinction between nature and spirit. *There is spirit everywhere in nature, and we know of no spirit outside of nature.* Hence also, the common antithesis of natural science and mental or moral science is untenable. Every science, as such, is both natural and mental. Man is not above but *in* nature.

"As Goethe said, 'Matter can never exist or act without spirit, nor spirit without matter.'

"The human 'spirit' or 'soul' *is merely a force or form of energy, inseparably bound up with the material substratum of the body.* The thinking force of the mind is just as much connected with the structural elements of the brain as the motor force of the muscles with their structural elements. Our mental powers are functions

of the brain as much as any other force is a function of a material body. We know of no matter that is devoid of force, and no forces that are not bound up with matter. When the forces enter into the phenomenon as movements we call them living or active forces; when they are in a state of rest or equilibrium we call them latent or potential. This applies equally to inorganic and organic bodies. The magnet that attracts iron filings, the powder that explodes, the steam that drives, the locomotive, are living inorganics; they act by living forces as much as the sensitive mimosa does when it contracts its leaves at touch, or the venerable amphioxus that buries itself in the sands of the sea, or man when he thinks. Only in the latter cases the combinations of the different forces that appear as 'movements' in the phenomenon are much more intricate and difficult to analyze than in the former.

"The various phenomena of nature only differ in the degree of complexity in which the different forces work together."

Can we not also make our connection with the human body very similar? When this bodily intellect, in character, is transferred from thoroughly superior bases down to the level of man, proceeds from his brain, where it is transformed, it is then transported through the spinal cord and nerves to the tissue cells. The human body has no power or ability within itself to change the character of the mental impulses. It must receive them as they are sent. It must personify the thought that is created and the action must be exactly as the contribution of the creation behind. If this is not the case, then incoördination exists.

Innate Intelligence is the intellectual, *reasoning power* which is inherent in, born with and is constantly being received by, the physical body. It gathers, gives forth, and directs all the energy that is expressed in man; not only that which is expressed as physical action, but also that which is expressed as *thought* in the Educated brain.

It receives impressions from the various cells of the body (including the Educated brain) and after interpreting and reasoning upon them it sends out impulses to be expressed as responsive action.

"It is the Higher Consciousness, the Ego, which is not, in any sense, a *subconscious*, but rather a *superconscious* mind. That which we call the will, the power of

volition of the Educated mind, is merely one expression of this Higher Intelligence. Innate Intelligence creates power for *all* the actions of the physical body and all the actions of that which we commonly call the mind. All the action, consequently all the intelligence, in man, may be considered as governed by Innate Intelligence." (Loban.)

In summary, Innate Intelligence consists in the intellectuality which expresses itself through any organized physical medium.

We know that there exists outside of man a something which is a recognized factor in daily life; that even electricity which is today the nearest attribute of a similar force that exists in man, does not begin to equal it, and yet today what would the business man do without electricity, doing about nine-tenths of the work? It makes heat, it gets our meals for us, it gives us action in machinery, it is used in smelting furnaces. It is about as near to explaining the general physical energy as anything that we have, and yet it does not take its place. What would man or animal life do without Innate Intelligence, the same force as electricity only its passage through a brain makes it an intellectual entity instead of existing further in the crude or raw state? What could man do without this power in himself? It is invaluable, priceless, and cannot be bartered for dollars and cents. It is beyond the scope of being bought, and yet it is the cheapest, most valuable and necessary to man. "Cheapest" providing you are capable of getting it, the most expensive when you have it not and need it but know not how or where to get it. We admit that there is this external power which comes to man and becomes an integral part of him. It is the other half of his body and the physical is nothing without it. He does not possess the ability to create this energy, but on the reverse he must receive it, spend it, express it, as it comes. With all this positive truth in mind, let us again refer to our encyclopedia. Its pages continue to say along the line of "Electricity": "In the study of the phenomena of retained light and heat, *we are compelled to assume the existence of a medium pervading all space and which is called ether.* Its structure is assumed to be continuous as compared with ordinary matter. Its density cannot be measured directly, but can be shown to be so small as not to interfere with the motion of

bodies passing through it. Its function, in the case of the above phenomena, is solely that of a *medium capable of being thrown into vibration, of transmitting these vibrations*, throughout itself by transverse waves and by *causing the vibration of the molecules* upon which these waves happen to fall, that is to say, the transmission of molecular energy by means of waves. *To satisfactorily explain electrical phenomena it is necessary to assume the existence of the substance similar to the ether in its properties before asserting that matter is in an entirely different manner.*" While the definition is broad, it covers the existence of a power which is superior to man and while electricity admits all of these points, it also permits our interpretation of a superior power which can very nicely and broadly be given a personality and individuality. Electricity does not go to the extreme of ignoring matter. They explain all of the eccentricities of electricity through matter. To create the electricity they must have matter. In this way they have the regular therapist or the psychologist, either way, beaten hands down. The following few quotations are from "The Motorman and His Duties," a manual published for the benefit of motormen. Inasmuch as it aims to teach them *how* to run a car, I feel that we can get some ideas on *how to run man* out of its pages.

"The electric current as it flows in the wires (notice the union of immaterial with material) is invisible (nevertheless it is there) and although they look 'dead' to us, they may be transmitting hundreds of horse power of energy." The same is true of nerves.

The paths that currents take in electricity is an important item. So it is in man. I wish to note the path as stated in this book and then one in man by way of comparison. "By following the arrows it will be observed that the electric current starts from the dynamo, goes to the trolley wire, from there to the trolley wheels and to the controllers; from the controllers to the motors, the windings of which are indicated by a few turns, and from there to the iron body of the motor, to the car wheel and to the rail. Through the rails and return feeders it flows back to the station, where the second brush of the dynamo is connected to the rail. This completes a circuit, through the dynamo, out over the trolley wire, down through the motor and back through the rails, and *current flows over this circuit* whenever a controller

is put in operation." As much can be said for man. By following the arrows in the Cycle lecture, it will be observed that the *mental* impulse current starts from the brain (dynamo), goes to the nerves (wires), from there to (through) the controller (and only then when normal in shape and size, the intervertebral foramina) to the tissue cells (motors); from there starting its return to the brain where it completes its cycle. I have given this briefly here because of the completeness of the cycles. It will be seen that in either instance the comparison is obvious and that anything that man makes by way of imitation of something *in* man, he can never quite equal it.

(In referring to p. 61 of this book I find the following explanation: "It is owing to this custom of *representing this force by the curved lines* that it became usual to speak of the 'magnetic lines of force,' which, however, should not be considered as actual *lines*, not that they simply connect the two poles as in Figs. 24 and 25, but as a force which threads through the whole length of the magnet. This energy is not only vested in the extremities or poles, but in the sum of the forces of all the particles of steel constituting the magnet. The power is in the magnet, but its manifestations become apparent most strongly at the points where it passes from the magnetic medium to a non-magnetic one." A similar analogy can be drawn with the human body. In all cycles I have tried to illustrate the passive state of these currents with lines. Or in other cycles have illustrated the paths they would take with arrows on the figures which represented the mediums themselves. It is impossible by material means to illustrate immaterialities, therefore the explanation offered in this work is equivalent to the one that I offer).

"This experiment also showed that the electric current could act through space and act on the magnetic needle just as the horseshoe magnet would. If that is the case then it must disturb the space surrounding it while a current is flowing; it must establish a sphere around itself of the nature of a magnet, a sphere that has magnetic properties." I refer to this purely to substantiate my position in regard to the transposition of ethereal atoms which transmit vibrations which eventually become impressions.

Does not the Chiropractor take the same standpoint when he says that while we have this power it does mentally exist and we maintain that it is an integral part of every educated man, yet to study that alone without its interpretation in the physical is but to become an extremist on the one side and not to make our subject practical. So we don't take the extreme issue like the Christian Scientists, or the physical side of the question like our medical or osteopathic cousins, but on the reverse, reach for a *normal* stand uniting both; in fact, we aim to do with the currents in the body what any electrician would do with currents through any electrical device, see that the current was being generated, then observe that the connections are all good, notice that there are no short circuits on the line, and then that our medium of expression is all right, then the current is expressed as it should be. This is all a fact with electricity and their business is conducted entirely along some one of those lines. The union of the current is always considered with the material through which it gives expression. The same is true with the Chiropractor's profession. He knows that mental currents are manufactured, he knows they are given to the nerves to be transmitted, that in normal there are no short circuits and in diseases there *are* short circuits at the intervertebral foramina, that from that on transmission is bad and abnormal expression follows. We take the standpoint that this power must come to man, that it must be Innately transformed and become a part of him; it must express itself in an equivalent manner, and that is called function.

"However, whether the electricity and the ether be the same or not, we may safely assume for the purpose that electricity is *neither energy nor matter in the common sense, but a peculiar and distinct form of matter; that it is indestructible; that it can be moved from one place to another, energy being expanded in moving it. It can be associated or connected with ordinary matter in a manner which is not clearly understood.* A change in its normal relationship, too, may give rise to electrical phenomena." He tells us "it is indestructible." Can you destroy innate intelligence? I do not know how. It is a thing that man never reaches and it is always with you. It is present all the time and you don't see it. It is in your hand to use, so far as you are given priv-

ilege to use it. It is being used with and without your educated knowledge all the time. This Universal Intelligent force, energy, or power is passing through man in unlimited quantities and is at the beck and call of the Innate intelligence within that energy itself. He says: "It can be associated with ordinary matter in a manner that is not clearly understood." Is not the philosophy of the Chiropractor *the key* to the situation that opens up many an avenue of research? It turns from past ages and starts a new view on almost everything connected with the human body. Why? Because we have the key between these forces, energies, or powers *and* their physical expressions, whether it be in steel, coal, or anything that vegetable has formed; is not man the same? The science of medicine (if I could so honestly call it, it being properly an hourly theory) has never clearly understood the connection of the forces of the human body with their expression until this little boy, Chiropractic, entered the field and dared to question, practically, all their past education, and instead of now saying that the action of this force and its expression is wholly a mystery, it becomes an open book from which we read almost every so-called "phenomena." The progress made of the triune man, in the past few years, is equivalent to the growth of electricity, which is of but a few years growth and expansion, yet the progress in each is nothing short of phenomenal. Today it is mechanically applied to almost every conceivable thing connected with man. *Chiropractic will fill the same gap concerning the inner life of man today.*

"Friction is not the only way in which electricity is produced. Chemical action and other disturbances in the condition of matter also *bring about disturbances* in the electrical condition of the body." Whether he is referring to the *human* "body" here I cannot say.

We cannot help referring further to "The Science of Medicine" as given by these books. There are twenty-six pages in the *Encyclopedia Britannica* on this subject. A careful search fails to reveal one line or word where he speaks of the expression of the energy or force that exists in man. He fails to give us the first crude conception that such expression does exist. He fails to mention the united action that surely must exist between energy and its expression, but, on the contrary, like all physics students, he holds to the

original physical basis as outlined elsewhere in this lecture.

Before leaving this subject of what medicine does to energy or energy has to do with forces I wish to refer to an article which appeared in the Medical Brief for April, 1908. In laying the basis for his article this author, Dr. Geyser, says: "If we come right down to the last and final division of all that surrounds us the world, the stars, in fact the entire universe, *we are compelled to recognize three*, and no more than three, entities. These three physical entities are, *Matter, Ether, and Energy*. (These "theories" are "phenomena" in theory alone because no natural application is made between them.)

"Each one of these three possesses special properties whereby *they essentially differ from each other*, yet each one is directly influenced by the presence of the other. Thus all matter has weight and fills space.

"Ether is that elusive substance that seems to exist principally in a negative form, yet it is everywhere, and is absolutely essential. We cannot see, hear, taste, smell, nor feel it; nevertheless we can by many experiments prove its existence. Without the ether there could be no waves or radiations of light and heat from the sun. The ninety-three millions of miles from the sun to us must be filled with something; *nature* (used "negative"ly) abhors a vacuum and there is no such thing as emptiness.

"*Energy* is that power which changes the state of motion of all bodies. Just as there is no emptiness, so there is no such thing as rest. The very particles of a solid piece of steel are in a state of perpetual, unremitting quiver. *This motion is vibration*; the cause or the power that continues or changes this vibration is energy.

"We started out to define electricity. Shall we say electricity is matter? No, it does not possess weight, neither does it occupy space. Yet electricity cannot manifest itself without matter, for something must be electrified. Is electricity ether? No, because electricity may be manifested to our senses, and is tangible; but electricity requires the ether, for it is only the ether that occupies all intermolecular space that conducts electricity. Ether, therefore is not electricity, but essential to it.

"Is electricity energy? No, since energy is possessed by all bodies, and only under certain conditions is elec-

tricity manifested. We may have energy without electricity, but not electricity without energy.

"We have thus reduced the entire universe to three terms, Matter, Ether and Energy. It was shown that not one could, by itself, and without the other, exist. *In reality these three entities are so closely interwoven with each other that they really become one*, and this one, *whatever that may be*, is necessary for the existence and manifestation of a certain condition we call electricity.

"Electricity is essentially vibration; the rate and magnitude of this vibration is fixed by certain physical laws of which we are more or less conversant.

"Electricity, ordinarily, travels at the rate of two hundred and ninety thousand miles per second, with a certain range of wave length. When a current of sufficiently high tension or pressure traverses a glass sphere from which all the air that can be removed has been removed, the waves, or oscillations, become shorter, but increase in number enormously. The waves finally become so small that ordinary substances offer little or no resistance to the vibrations, and they are, therefore, capable of passing through various substances and becoming manifest again after such passage.

"*It has been said that all things are in a constant state of motion, or rather, vibration.* It naturally follows that the smaller the various particles of any substance the greater should be its rate of vibration. The ether no doubt possesses the smallest of all particles, and the vibration of the ether particles is electricity.

"If the string of a violin be caused to vibrate in a room where there is a piano, every string in the piano of the same pitch will vibrate in sympathy with the violin string. Not only that, but every string possessing octaves above and below it will also vibrate if the initial vibration is strong enough, and the piano strings in harmony with it. Again, if two or more rates of vibration exist at the same time, the stronger will destroy the weaker. In nature (when normally expressed) there is no such thing as discord; all and everything is harmony.

"Each and every manifestation of life depends upon certain rates of vibration. The cells composing the organs of Cortie in our ears respond or vibrate in sympathy with all rates between eighteen per second up to forty thousand per second. The cells of Cortie cannot respond to vibrations, although they may be in harmony,

after the rate of forty thousand. The rods and cones of our eyes are capable of responding to vibrations when they reach four hundred thousand billion to seven hundred thousand per second. We recognize these rates as light and the various colors.

"There is much food for speculation in the thought that there exist sound waves that no ear can hear, and color waves of light that no eye can see. The sum and substance of all this is that every cell in our body is in a continuous state of vibration; more than that, it is *harmonious* vibration (if well; *inharmonious* if sick). The cell, as we know, is a complex arrangement of a cell membrane, protoplasm, nucleus and nucleolus. All these must *be* in harmony, and remain in harmony with each other and their neighboring cells. The very moment that discord or inharmony is caused to exist, that moment disease begins and death of the part follows."

While all of this reads and sounds good and in theory is very practical, what have *they* done to accomplish the end started? We must grant that the theories are plausible and reasonable, for they are in substance just what this lecture advocates, but have they accomplished as yet, in any branch of their X-ray or electro-therapeutic theoretical investigations, the union of the internal *mental* impulses with the body? Have they restored the normal coördination that must exist between the two? Or have they theorized about the matter and then trifled with that idea to "give something"? They have mechanically attempted to give electricity by external means to the body with the hope that it will do what the absent currents cannot do. Do they reason that the internal body is incapable of doing its own work? If so, why? Can we not even there find a cause?

We will read a very few items bearing upon our point. Under the subject, "Scientific Position of Medicine," he says: "The science of medicine is *the theory of disease and of remedies!*" Look up "theory" in *Webster* and then think this definition over. He could have made a better definition had he stated that the science of medicine should be the study of life, disease and death, although he stated the truth as it is. He is making a standard that in future centuries, when Chiropractic becomes a household word, will be scoffed at, laughed at and scorned. He is dealing purely with the product of an energy which may be very much misguided, and now

he is to trample under foot the true conservative educated energy that should be expressed normally in talented, conscious man.

"While the notion of disease is necessarily or inevitably correlated with the notion of health, *there is not necessarily and invariably relation*, but on the other hand, a merely *conventional association* between a disease and a remedy." He says there is no real connection between disease and health. Kirk says: "Where we have appeared to refer to the word vital forces we do so because the term is a conventional one; not because we believe that it exists." It is the same with this man. "Its etymology has always been against it, and it has become more and more difficult to retain for anatomy anything beyond the technicalities of the dissecting room." Upon this basis I thoroughly agree. "The development of function is a legitimate and often a desirable subject of scientific study, and a more distinctive place is *probably waiting it in the future*; but so indissolubly does the union of structure and function present itself in the period of generation and growth that the function has hardly as yet come to be abstracted from the structure or the structure from the function." Frequently some truth bubbles to the surface; it were a pity that more of that same kind could not come and then be practically applied. Were I to add to that I should say: "No study is complete when you study from the basis of medical or osteopathic physiology alone. It well needs one additional point. Add creation, then, if you will, transmission and function, motion, structure, but don't be content with studying a product first, last and all the time. Never cease searching until you have reached the producer, then the intelligence that made the machine as a producer, and *then* by studying its products you will the more thoroughly comprehend its every phase. Once you have reached this progressive work, then analyze its every progressive adaptative step even to the union of the atom with the unit. A machine would be a cipher without the energy that moves it. Everything depends upon power. Study power; investigate metaphysical energy, and you get back to that which is the very basis of all things, what we are, what we make or will make in the future.

And we find now, in running over these pages on medicine, *there is nothing* that considers a force.

In summing up the first half of this lecture, we must still answer a few questions. For, instance, man is in a constant state of union of physical and mental. If you wish to hold it there and get no further I have no objections, but *my* aim and object is to go further than that. I wish to have a comprehension greater than the knowledge of the subject of structure. I wish to break away from such cellular bonds and see a free working soul, creation, transmission and expression which does all these things, while others stand back and look on in open mouthed wonderment and observe nothing; a realm of thought which takes me away from superstitions and leads me into the knowledge of all ages. Man is a machine of ability. He Innately moves. He Universally acts. He Educationally performs, and *no* action, thought or motion exists without an equivalent power. Man must have power somewhere. He adapts himself to all climates, heights, damp or dry, hot or cold, surroundings, etc., therefore he must have power of an *intellectual* character.

We must find now some one thing in man that nothing else has, that can make of him an intellectual, adapting organ, an instrument that can, does and will adapt itself to circumstances as they come or go. To supply this need we have *two minds*. The minds live in the brains of each individual wherein the rough, crude, raw energy enters and leaves as the finished mental impulse. It is like the silver metal that goes into the machine that makes the dollar. It has stamped upon it the face value and then it is shoved along. It goes into the mental currents of human walks of life and becomes a daily issue to be reckoned with. So it is with power that enters man from the realms above. It goes through the minds of men and there is converted into an intellectual medium, then passes into the brains, which viscera give them impetus and send them into the spinal cord, which is possessed of millions of minute conveyors which land them at the doorstep of tissue cells throughout this castle, where they express the action for which they were originally intended.

We have already tabulated two kinds of power, that which is intellectual and the force which is not. It is necessary to make a distinction and we can only do so upon the ground that anything that this intelligence has made herself or within a medium of her own creation,

and so long as that be normal then its personifications will be intellectual expressions of force. Anything that man may make of her earth given products which he may deem worthy of working over, through which he wishes to express powers, can be done but he never can bring them to the same high state of quality as she could do. After all, man but tries to duplicate *her* work, and he always falls far short of the mark. In other words, all creations made by Innate Intelligence, without the interference of man, expresses itself in an intellectually independent manner. It is a power which is absolutely free and asks for no advice, in fact would repel it if given wrongly. It does not ask for man's opinion of how she should do things. On the reverse, she goes ahead, does things and man perhaps does not know how or why she is doing it. *Where is the man* today that so defies intelligence as to tell it how to build a tree, how to develop the rose bud into a beautiful American Beauty rose? Where is the one who is capable of telling this intelligence how to build a cabbage head? You cannot produce him, not excepting Luther Burbank, who has but learned to graft various branches of diverse plants together and adapt them to different places *and forms*, which is but a transposition or variation of the original various material molds. It brings in evolution, *but the original force that works through the forms* ("Nature") remains the same, for without that Luther Burbank, or any other naturalist, would be without everything with which he deals.

On the reverse you have a certain amount of this intellectual force that is given to you for actions as you may wish. Moving the book; reading from the paper; these are forces that you are given to voluntarily deal with. When you express that in the creation of an engine, a lamp, a book, you are doing it with materials that she has made. So that that kind of power which an engine would express cannot be considered in this classification would be that, what the engine ~~does is de-~~sonification other than as man does confine this energy to that which he wills it to do. This kind of power is dependent upon how man utilizes or controls it. The classification would be that what the engine does *is dependent* upon man and has no intelligence. That power which is in man does things over which man has no con-

trol, is absolutely independent, and is the highest type of intellectual intelligence.

I wish to strengthen now a permanent thought. The object of this lecture is to impress upon your minds that while we have always been taught that matter contained forces within itself, "inherent," we should reverse the order of things and look higher for a power that is continually being added to.

As a consequence and clincher to this lecture, we are compelled to create a standard of our own, to equivalently express this type of knowledge on a basis which is on a level with what we wish to express. To do so requires that we individualize the entire subject into the smallest possible units of matter and force and then build our castle to the top. The following terms are the adaptation to that necessity.

Immaterial unit is a convenient term to express the smallest possible quantity of force. "Unit" of amount, speed, quality, etc., that can be utilized in work. Power can be measured only as it is expressed, although I most thoroughly believe that the Innate mind measures its every impulse before it leaves the brain for the body. For instance, the power that expresses itself in an elephant would be greater in volume than in that of a cat. It would correspondingly take more electricity to kill the elephant than it would a cat. The power expressed in dynamite is greater than in three atmospheres condensed. If this force is immaterially spoken of in quantities, then it is subject to divisions and subdivisions even into immaterial units of energy so that each unit is one of the parts which makes energy what it is and then has its counterpart in the material atom. They must pair up so that one can express in the other.

Mental impulse is that accumulation of immaterial units of intellectual energy after having been absorbed, transformed, and expelled through the brain, which Innate Intelligence deems of proper quality and quantity to personify specific characteristic functions.

Innate Intelligence is the sum total of individualistic mental impulses each of which is composed of multitudes of intellectual immaterial units of energy after they have been received at the brain and transformed for the needs of the natural body. It is a name given to the intelligence which exists in transformed form in any object living in definite size and shape.

"Innate Intelligence is a segregated unit of the Universal Intelligence which controls the metabolic processes of the body by means of mental impulses which are the transformed product of the brain formed from units of intellectual energy. It is a name given to the intelligence resident in all organic bodies having the capability of utilizing those principles which, when physically personified, express material or immaterial life." (Finklestein.)

In speaking of mental impulses we wish to compare quantities of material things with quantities of immaterial things, also the attributes of time, speed, and quality in the same sense that we do of the material. Material things have various qualities therefore it had a qualitative creation before expression. Corporealities have a speed with which they act; the same exists in immaterialities. It is well known that the larger the substance the greater the amount of force required to move it.

In mechanical terms power is measured by the "horse" because that is the *gross* amounts daily computed upon, as, for instance, sixteen horse power engine, i. e., it will pull with the same force as sixteen horses. Thus the study is one of a concentrated material in which the condensed immaterial may work. It is requiring the same work of a 2x4 engine that we ordinarily would get from the bulk of sixteen horses. It is all in knowing how to harness the horses, into the form of concentrated forces, and then get the machine which is capable of expending the equivalent in material. "Sixteen horse power" is bulkily forced. To be minute would not be possible with such expressions.

Man as an object cannot pull with the same power as one horse, therefore we cannot judge what *he* does upon an equal basis. We must subdivide the horse power into expressive terms so that it will express adult and infant quantities or even less than one-half a horse power, one-fourth horse power, because it soon fractions into small particles that we shall refer to so often that for convenience and saving in time we shall coin terms for definite use to express given amounts.

In the following table we make a comparison:

<i>Material</i>	<i>Immaterial</i>
Anatomical Terms.	Electrical Terms.
1. Atom.	1. Unit (original adaptation).
2. Molecule.	2. Volt.
3. Protoplasm.	3. Ohm.
4. Cell.	4. Megohm.
5. Tissue.	5. Ampere.
6. Organ.	6. Coulcomb.
7. Viscus.	7. Microfarad.
8. Viscera.	8. Farad.
9. Systems.	9. Watts.
10. Man.	10. Joule.

That is to say that (in using electrical terms) it would take one unit of immaterial energy to move the one atom of material; one volt of power to move one molecule of matter; one ohm of current to cause the cell to act, etc.

In speaking of accumulations of Innate power, there is no question but what it is measured, not by a machine which man may make, but by the impressions which reach Innate Intelligence, therefore, she can adapt herself with more or less units of power to meet the circumstance.

Under this latest analysis it is undoubtedly a fact that each function has a certain range of impulses to express each kind. Approximately the range of number of units for

Caloricity would be between 2,000 to 4,000 per minute.

Motoricity would be between 1,500 to 3,000 per minute.

Secretion would be between 1,000 to 2,000 per minute.

Although some of these numbers do blend into that of another the distinctive quality which yet allows one to differ from another is judged by the intellectuality with which it is stamped.

In the line of vibrations, passing through the air, regardless of whether it be a wireless letter, word or sentence, whether it be the utterance coming from the mouth or the clashing or concussion of material objects, the fact remains that it sets into motion, in ether, a certain quantity of units of power, which "motion" is

recorded upon the periphery of afferent fibres, thus the interpretation is of the amount of vibration which not only exists in ether but also as it sets up an equivalent impression in the nerve fibre. Power is there and needs only to be set into action. For instance, you well know the difference between a soft sound and a loud noise. The difference exists in the volume and speed of vibration of those immaterial units.

In this approximate analysis we might say that the letter "A" uttered from your mouth would be equal to setting into motion 250 *units* of energy.

B would be equal to 275.

C would be equal to 300.

D would be equal to 325.

E would be equal to 350, etc., without end.

Two or more pianos tuned to the same tuning fork will resound back and forth as the note is struck in one or the other. Thus the same principle is worked out in the echo pipe organ, wherein a greater and longer vibration of units of harmony are vibrated from one end of the house to the other. In fact all things that vibrate do so upon this one common basis of setting units of force into action, according to the volume of the vibration which exists in the body as a unit or in some other material thing.

All material things have a unit. *There is no reason why immaterial energies, forces, and power should not be respectively so spoken of.* We shall accept the "unit" as a basis of the smallest possible fragment or segment of the whole, in immaterial considerations. The atom is a standard in the world of physics, the "unit" will be its opposite in the immaterial world. As before stated it would take *one unit of power to cause one atom to move.*

In the metric considerations of unit we find that the *Centimeter* is the *Unit of Length*—One thousand millionth part of a quadrant of the earth's surface.

Gramme, Unit of Weight—Weight of a cubic centimeter of water at a temperature of 4 degrees Centigrade.

Second, Unit of Time—The time of one swinging of a pendulum making 86,400 swings in a solar day.

The *Unit of Area* is the square centimeter.

The *Unit of Volume* is the cubic centimeter.

The *Unit of Speed* is the normal rate of vibration of atoms. "Normal" referring entirely to the material object being sped.

The *Unit of Quality* is the essential highest product of creation, transmission and expression of the above attributes considered simultaneously. All working normally indicates that each segmentation is that portion of a *unit of quality*. We could speak of *each portion* of the *Unit of Quality* as normal, although all attributes are necessary to *complete* this Unit.

The *Unit of Universal Intelligence* is that individual unit of intellectual energy which when absorbed into man's physical economy becomes a unit of Innate Intelligence.

The *Unit of Intelligence* is that Innate Intellectual knowledge gained by the interpretation of one unit of vibration which was formed following the completion of a *Unit Cycle*, following the normal successive steps, i. e., the Unit of Creation; the Unit of Efferent Transmission; the Unit of Expression; the Unit of Creation; the Unit of Personification; the Unit of Vibration; the Unit of Impression; the Unit of Afferent Transmission; the Unit of Interpretation and each has been found to complete its portion of the Unit Cycle for which it was created. The Unit of Intelligence is the normal performance of the Unit of Intellectual Force in one atom of a cell of man.

The *Unit Cycle* is the complete circuit both physical and spiritual in efferent and afferent conductions, of every phase which one unit of force passes through, following absorption by the brain and back to interpretation by the mind, including the intermediate adaptation. It is the normal states of the Unit force in its relation with the physical atom in fulfilling its every duty within any composite structure for which it was utilized.

The *Unit of Mentality* is the smallest possible fraction of the individualized intellectual faculty of man. Each person has at least two congregations of these Units, the products of the Educated and Innate brains.

The *Unit of Creation* is that formative process, purely immaterial, which the brain performs upon one unit of power as it exists in ether, in absorbing it within this dynamo for the purpose of maintaining the equilibrium of the various parts for the ultimate purpose of self-production. (See Innate Intelligence definition.)

The *Unit of a Brain Cell* is the completeness that one brain cell has within itself to perform all the passive functions for which it was created, on one unit of energy.

The *Unit of Transformation* is the bringing together of the immaterial into the material. As the immaterial takes no space nor has it size, this it has no difficulty in doing; receiving one unit of energy, acting upon it, passing it forward into its progressive channels is what makes its "transformation" from one elevation to another, one quality to another, one form to another.

The *Unit of Mental Impulse* is one complete set of Units of energy that are gathered to perform one specific act at one certain place for a definite object in view. When that cycle is completed then another form is made so that each *Unit of Mental Impulse* is a separate combination of Units of Energy as they are made to meet the varying circumstances.

The *Unit of Propulsion* is the act of the brain cell in sending forth a Unit of Energy. This can only occur at the brain or tissue cells.

The *Unit of an Efferent Nerve Fibre* is the distinct individuality of one thread which has its origin at the brain cell and ends at the tissue cell, the identity of which is not lost anywhere between.

The *Unit of Efferent Transmission* is the conveyance of that one unit of force from the place of creation to the cellular atom where it is to be expressed.

The *Unit of a Tissue Cell* is the completeness that one cell has, anywhere in the confines of a human body, including the brain cells as portions thereof, to perform all the duties for which it was made in the composite size and shape that it is.

The *Unit of Reception* is that passive state of either the brain or tissue cell wherein it receives the impression or impulse.

The *Unit of Expression* is the action that one atom performs when the unit of force reaches it.

The *Unit of Personification* is the smallest possible action that can be had in any material atom wherein the motion acts the part of a definite command given to it at the mind where the intentions for which it was created were conceived. It is the force unit following the bidding of a commander in a material entity.

The *Unit of Coördination* is that normal relation that one unit of energy has to the *Unit of Expression* and the *Unit of Interpretation*. The "*Unit of Coördination*" necessitates the every gradation between the physical

and mental following the every step of creation, transmission and expression in one normal *Unit Cycle*.

The *Unit of Vibration* is always the product of the atomic action, wherein one Unit of Energy is set in motion in the periphery of a nerve fibre, whereas the balance of the Units of Energy in proximity are still at rest.

The *Unit of Impression* is the atomic action that one Unit of Vibration makes upon the atom at the periphery of an afferent nerve, whereas the balance of the atoms of tissue in proximity are still at rest.

The *Unit of the Afferent Nerve* is that smallest fibre to which a nerve is divisible which conveys impressions from the external to the internal. "Nerve" is a name given to a bundle of fibrillæ which vary in size according to the number of fibrillæ gathered together under one sheath.

The *Unit of Afferent Transmission* is the conveyance of that one unit of Impression from the place impressed to the brain atom where it is to be interpreted.

The *Unit of Sensation* is the interpretation that Innate Intelligence, either Educated or Innate, places upon one impression and states through that function whether that impression is pleasing or not, good or bad, harmful or a benefit.

The *Unit of Interpretation* is the passive cross-examination that the Unit of Innate Intelligence places upon the Unit of Impression after the Unit of Vibration has reached its final destination.

The *Unit of Ideation* is the interpretation that either mind places upon one particular set of impressions having more than one common origin but having one ultimate action upon one specific set of impressions following the vibrations thereof.

The *Unit of Intellectual Adaptation* is that responsive action that either mind utilizes in counteracting, overcoming or receiving and accepting the object sensed through one impression arising therefrom. It is the one intellectual impulse which proceeds efferently to act upon the one impression received and interpreted afferently. This Unit could still further be subdivided to mean "*The Unit of Intellectual Adaptation* is that responsive action that either mind utilizes in counteracting, overcoming or receiving and accepting the object sensed through one

Unit of Impression arising therefrom. It is the intellectual *Unit of Energy* which proceeds effertently to act upon the one *Unit of Matter*, preceded by the one *Unit of Impression* which was interpreted by the *One Unit of Interpretation*.

As electricity is the nearest counterpart that we find in relation to the currents in man, we turn to that science in preference to any other to find what terms *they* have used to express given quantities in combinations of attributes. A careful search has finally composited the following table. Electricians have deciphered more problems of man (even though it was unconsciously and for other than humanitarian reasons) than all the physicians. Every electrician, regardless of how crude his knowledge, is more capable of becoming a Chiropractor and learning of the currents in man and connecting them, than all the physicians. I do not mean to say but what the physician can become a Chiropractor, but the electrician has the basis to start with; the physician has been taught to believe that man just happened, therefore does not have currents; that impulses can start anywhere and go anywhere at any time they happened to see fit. Therefore the one must unlearn before he can learn, the other picks up and goes ahead.

It has long been *suspected* that man had a current system within him, but no one before this has ever brought it out and individualized it. The electro-therapist today aims to give to the body the currents it lacks. What man supplies is power, energy, but it lacks that peculiar mental transformation which makes of all electricity an intellectual unit which travels throughout the body. Electricity and intellectual currents within the human body both come from the void and are of the same elementary characteristics, but it is *the transformation in the mind and through the brain* which makes of each different quantities. Thus I say the *aims and objects* of electro-therapeutics are all right, but do not accomplish what is necessary. Mental transformation *must* take place before energy is physically utilizable. Electricity pumped into a body in the crude, raw state is as much a detriment as any medicine, which is not a food, neither can either be digested in that form.

Volt, *The Unit of Electro-Motive Force*—^{E. M. F.} Force required to send one ampere of current through one ohm of resistance.

Ohm, *Unit of Resistance*—Resistance offered to the passage of one ampere when impelled by one volt.

Megohm—1,000 ohms.

Ampere, *Unit of Current*—The current which one volt can send through a resistance of one ohm.

Coulcomb, *Unit of Quantity*—Quantity of current which, impelled by one volt, would pass through one ohm pressure of one volt.

Farad, *Unit of Capacity*—The Capacity of a conductor or a condenser which will hold one coulcomb under the pressure of one volt.

Microfarad—One millionth of a farad.

Watt, *Unit of Power*—The power to do work when one ampere passes through one ohm under pressure of one volt (746 watts equal one horse power).

Joule, *Unit of Work*—The work done by one watt in one second.

Horse power—The standard unit rate of work being 33,000 foot pounds per minute. If a machine can lift 1,000 pounds 33 feet in one minute its capacity is one horse power.

In substitution for the above terms we must meet all of those considerations *and then some*, for while electricity is the nearest analogy, yet it is *not* intellectual, therefore does not contain the attributes such as denote intelligence as quality, and Intelligence. It is too much like turning on steam and expecting it to adapt itself to some abnormal circumstance that might intervene while in transit, after it has reached the point of action, or even before it is turned into the machine. This, neither steam nor electricity can do, but the creative powers of man do this very thing with *every mental impulse*, therefore we must add at least the Unit of Speed and the Unit of Intelligence into every combination considered.

The *Unit of the Length of the Unit of Force* is speaking abstractly of a quantity which knows no space nor distance, therefore it does not apply to this set.

The *Unit of Weight of the Unit of Force* is again another consideration that cannot be applied to immaterialities.

The *Unit of Time of the Unit of Force* does apply, for a Unit of Force is and could be created at one place and be very slow in being transmitted from place to place performing its duty. Some people are rapid thinkers,

place immediate interpretations upon things sensed peripherally, others are very slow, a condition called lethargic. The necessary time for the passage of a Unit of Force through a nerve fibre depending upon the abnormal resistance which that tissue offers to its transmission.

The *Unit of Area of the Unit of Force* is a timely consideration, for the number of Units being placed into atomic action is what determines the physical area involved normally or abnormally. In this consideration we are involving more than one Unit, although even one atom has its individual area that it covers.

The *Unit of Volume of the Unit of Force* involves more than one Unit of Force. One Unit of Force has no volume because of its being immaterial. We can speak of the "voluminous powers" in referring to more than one Unit of Force, although this would be a far-fetched expression.

The *Unit of Speed of the Unit of Force* would be the time needed to transmit this Unit of Force from the place of creation to the place of expression, and again depends entirely upon the resistance of the material agency through which it is passing. The *Unit of Speed* and the *Unit of Time* are two different considerations, as one (speed) involves the idea of velocity, whereas time indicates the duration required by a given amount to pass a certain distance.

The *Unit of Quality of The Unit of Force* would be the reduction that takes place mentally from a general undefined or uncomprehensive unit force form to a specific, intellectually defined, purpose-bearing object.

The *Unit of Intelligence of the Unit of Force* is the specific character or capacity that each Unit of Force has which shows that it understands, has the capacity to reason and continues to work hand in hand and in harmony with other units with definite, general or specific objects in view, i. e., to work the atoms of matter to gain one conclusive end. This is purely mental and a state of being existing within the brain.

We have spent some time showing you the physiological basis for this unit system, so that our ideas can be better and more comprehensively expressed.

Now for its application to the human body. To do away with symptoms is the object of all Chiropractic

teachings. With that basis in view we have established the "meric system," although not as yet published in any form. A future edition will contain it entire. Meanwhile we will consider the application of the unit system with the meric system in which one or more foruns could be abnormal in any one mere in one particular zone, thus making every Unit of Force working through one normal meric unit.

One Unit of Force.

- One dermameric forun. *of skin*
- One myomeric forun. *" muscles*
- One osseomeric forun. *" bone*
- One viscemeric forun.
- One neuromeric forun.
- One audimeric forun.
- One olfameric forun.
- One optimeric forun.
- One gustameric forun. *taste*
- One sensomeric forun.
- One omnemeric forun. *many mere*
- One unimeric forun.
- One vertemeric forun.

Forun = Force unit

One Unit of Resistance to the transmission of the Unit of Force.

- One dermameric Unit of Resistance. *Varicose Vains R. Leg*
- One myomeric Unit of Resistance. *affd. 2.4 or 2.5 myomere*
- One osseomeric Unit of Resistance. *cause 2.4 or 2.5 vertemere*
- One viscemeric Unit of Resistance. *M =*
- One neuromeric Unit of Resistance. *Hay. fever = nose*
- One audimeric Unit of Resistance. *it = myomere*
- One olfameric Unit of Resistance. *it = vertemere*
- One gustameric Unit of Resistance. *N-C + R, + T + J.A.*
- One sensomeric Unit of Resistance.
- One omnemeric Unit of Resistance.
- One unimeric Unit of Resistance.
- One vertemeric Unit of Resistance.

I can cite you to no better example of this form than the product of dropsy. This condition is one of resistance to the transmission of the currents. In electricity it becomes a short circuit. The Units of Resistance would here be high. Drowning is a condition induced by this typical state. Inhalation of gas is another. Burning of tissue cells is another wherein this same fundamental law will apply the same as in electricity.

One Unit of Current would be composed of many Units of Force being sent through a certain tissue considering the resistance with which it was being met. The Unit of Current would be lowered in a case of dropsy, for it would be impossible for all of the current to get through because of the resistance being so great.

It is a condition of resistance that the Chiropractor has to contend with in subluxations of vertebræ. The Units of Current are ready and willing to pass on, but the Units of Resistance are subject to all the figures of the mathematician, according to the "degree" of pressure.

One dermamerie Unit of Current would have normal expression if no Unit of Resistance enters.

One osseomeric Unit of Current would have normal expression if no Unit of Resistance enters.

One viscermeric Unit of Current would have normal expression if no Unit of Resistance enters.

One neuromeric Unit of Current would have normal expression if no Unit of Resistance enters.

One audimeric Unit of Current would have normal expression if no Unit of Resistance enters.

One olfameric Unit of Current would have normal expression if no Unit of Resistance enters.

One optimeric Unit of Current would have normal expression if no Unit of Resistance enters.

One gustameric Unit of Current would have normal expression if no Unit of Resistance enters.

One senseomeric Unit of Current would have normal expression if no Unit of Resistance enters.

One omnimeric Unit of Current would have normal expression if no Unit of Resistance enters.

One unimeric Unit of Current would have normal expression if no Unit of Resistance enters.

One vertemerie Unit of Current would have normal expression if no Unit of Resistance enters.

In the next set we have figuratively increased the number of units of resistance more to show that it is subject to great fluctuations rather than that it must be applied as given. Those are examples or samples, if you will.

One dermamerie Unit of Current would have abnormal expression if 5 Units of Resistance enter.

One myomeric Unit of Current would have abnormal expression if 10 Units of Resistance enter.

One osseomeric Unit of Current would have abnormal expression if 15 Units of Resistance enter.

One viscemic Unit of Current would have abnormal expression if 20 Units of Resistance enter.

One neuromeric Unit of Current would have abnormal expression if 25 Units of Resistance enter.

One audimetric Unit of Current would have abnormal expression if 30 Units of Resistance enter.

One olfameric Unit of Current would have abnormal expression if 35 Units of Resistance enter.

One optimeric Unit of Current would have abnormal expression if 40 Units of Resistance enter.

One gustametric Unit of Current would have abnormal expression if 45 Units of Resistance enter.

One senseomeric Unit of Current would have abnormal expression if 50 Units of Resistance enter.

One omnimeric Unit of Current would have abnormal expression if 55 Units of Resistance enter.

One unimeric Unit of Current would have abnormal expression if 60 Units of Resistance enter.

One vertemeric Unit of Current would have abnormal expression if 65 Units of Resistance enter.

One Unit of Quantity would be equal to the number of Units of Current which would reach the tissue cells with or without resistance. The greater the resistance the less *Units of Quantity* would be expressed. The less the resistance the *greater* the *Units of Quantity* in expression, although the degree of Creation remains the same. This is nicely illustrated in the instance of a foot going to sleep. The quantity was normal when the legs were not crossed. The Quantities of Units of Currents that go to the foot are being cut off as resistance becomes greater, until finally the foot is "asleep," meaning that the resistance is so great that there is a lack of quantity. Release the resistance by uncrossing the legs and the quantity of Units of Current is restored to normal.

One dermameric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One myomeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One osseomeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One viscemic Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One neuromeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One audimeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One olfameric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One optimeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One gustameric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One sensomeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One omnimeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One unimeric Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One vertemeris Unit of Quantity would be normal in expression if no Unit of Resistance enters.

One dermameris Unit of Quantity would be abnormal in expression if 5% of Resistance enters.

One myomeris Unit of Quantity would be abnormal in expression if 10% of Resistance enters.

One osseomeris Unit of Quantity would be abnormal in expression if 15% of Resistance enters.

One visceris Unit of Quantity would be abnormal in expression if 20% of Resistance enters.

One neuromeris Unit of Quantity would be abnormal in expression if 25% of Resistance enters.

One audimeris Unit of Quantity would be abnormal in expression if 30% of Resistance enters.

One olfameris Unit of Quantity would be abnormal in expression if 35% of Resistance enters.

One optimeris Unit of Quantity would be abnormal in expression if 40% of Resistance enters.

One gustameris Unit of Quantity would be abnormal in expression if 45% of Resistance enters.

One sensomeris Unit of Quantity would be abnormal in expression if 50% of Resistance enters.

One omnimeris Unit of Quantity would be abnormal in expression if 55% of Resistance enters.

One unimeris Unit of Quantity would be abnormal in expression if 60% of Resistance enters.

One vertemeris Unit of Quantity would be abnormal in expression if 65% of Resistance enters.

One Unit of Capacity depends upon the size and shape of the conveyor, as regards its volume of carrying passive currents or units of power. The unit of capacity would depend upon the physical condition of the material which was conveying, and that in turn depends upon the number of units of power it is getting, so that effect does not make effect, because we always lead back to the absence of an efferent current and that must be due and is, to the external traumatic forces. Every analysis leads us back to that starting abnormal feature of resistance.

The Unit of Capacity is the ability with which the medium allows the current to pass through.

One dermameric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One myomeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One osseomeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One viscemic Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One neuromeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One audimeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One olfameric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One optimeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One gustameric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One omnimeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One unimeric Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One vertemeris Unit of Capacity would be normal in personification if no Unit of Resistance enters.

One dermameric Unit of Capacity would be abnormal in personification if 5% of Resistance enters.

One myomeric Unit of Capacity would be abnormal in personification if 10% of Resistance enters.

One osseomeric Unit of Capacity would be abnormal in personification if 15% of Resistance enters.

One viscemic Unit of Capacity would be abnormal in personification if 20% of Resistance enters.

One neuromeric Unit of Capacity would be abnormal in personification if 25% of Resistance enters.

One audimeric Unit of Capacity would be abnormal in personification if 30% of Resistance enters.

One olfameric Unit of Capacity would be abnormal in personification if 35% of Resistance enters.

One optimeric Unit of Capacity would be abnormal in personification if 40% of Resistance enters.

One gustameric Unit of Capacity would be abnormal in personification if 45% of Resistance enters.

One sensomeric Unit of Capacity would be abnormal in personification if 50% of Resistance enters.

One omnimeric Unit of Capacity would be abnormal in personification if 55% of Resistance enters.

One unimeric Unit of Capacity would be abnormal in personification if 60% of Resistance enters.

One vertemeric Unit of Capacity would be abnormal in personification if 65% of Resistance enters.

One Unit of Power is measured by what it does; its capacity of producing an effect, its ability to act. *One Unit of Power* may leave the brain in fine shape, yet some one of its many attributes may have been so changed during transit that the *Unit of Power* will have been distorted. While this is true of the unit, yet it would hardly be noticed until we are dealing with currents.

If the Units of Power can flow onward in a normal manner and thus produce a steady, continuous action of atoms, then they will be well oiled or lubricated, and no friction will exist. It is excessive action without oil that is a heat producer because of the fact that units of heat are liberated in this manner, whereas in any other form they would not be.

One Unit of dermameric Power would be normal in function if no Units of Resistance enter.

One Unit of myomeria Power would be normal in function if no Units of Resistance enter.

One Unit of osseomeria Power would be normal in function if no Units of Resistance enter.

One Unit of viscemeria Power would be normal in function if no Units of Resistance enter.

One Unit of neuromeria Power would be normal in function if no Units of Resistance enter.

One Unit of audimeria Power would be normal in function if no Units of Resistance enter.

One Unit of olfameric Power would be normal in function if no Units of Resistance enter.

One Unit of optimeric Power would be normal in function if no Units of Resistance enter.

One Unit of gustameric Power would be normal in function if no Units of Resistance enter.

One Unit of sensomeric Power would be normal in function if no Units of Resistance enter.

One Unit of omnimeric Power would be normal in function if no Units of Resistance enter.

One Unit of unimeric Power would be normal in function if no Units of Resistance enter.

One Unit of vertemeric Power would be normal in function if no Units of Resistance enter.

One Unit of dermameric Power would be abnormal in function if 5% of Resistance enters.

One Unit of myomeric Power would be abnormal in function if 10% of Resistance enters.

One Unit of osseomeric Power would be abnormal in function if 15% of Resistance enters.

One Unit of viscemic Power would be abnormal in function if 20% of Resistance enters.

One Unit of neuromeric Power would be abnormal in function if 25% of Resistance enters.

One Unit of audimeric Power would be abnormal in function if 30% of Resistance enters.

One Unit of olfameric Power would be abnormal in function if 35% of Resistance enters.

One Unit of optimeric Power would be abnormal in function if 40% of Resistance enters.

One Unit of gustameric Power would be abnormal in function if 45% of Resistance enters.

One Unit of sensomeric Power would be abnormal in function if 50% of Resistance enters.

One Unit of omnimeric Power would be abnormal in function if 55% of Resistance enters.

One Unit of unimeric Power would be abnormal in function if 60% of Resistance enters.

One Unit of vertemeric Power would be abnormal in function if 65% of Resistance enters.

One *Unit of Work* is that which is produced as the result of labor; anything that is accomplished, the product, the amount of work done by a unit of force acting through a unit of distance, or the amount required to lift a unit of weight through a unit of distance against

a unit of gravitation, and is measured by what has been done. This again depends upon how many Units of Current reach the periphery.

One Unit of dermameric Work would be normal in function if no Resistance enters.

One Unit of myomeric Work would be normal in function if no Resistance enters.

One Unit of osseomeric Work would be normal in function if no Resistance enters.

One Unit of viscemic Work would be normal in function if no Resistance enters.

One Unit of neuromeric Work would be normal in function if no Resistance enters.

One Unit of audimeric Work would be normal in function if no Resistance enters.

One Unit of olfameric Work would be normal in function if no Resistance enters.

One Unit of optimeric Work would be normal in function if no Resistance enters.

One Unit of gustameric Work would be normal in function if no Resistance enters.

One Unit of sensomeric Work would be normal in function if no Resistance enters.

One Unit of onnemeric Work would be normal in function if no Resistance enters.

One Unit of unimeric Work would be normal in function if no Resistance enters.

One Unit of vertemeric Work would be normal in function if no Resistance enters.

One Unit of dermameric Work would be abnormal in function if 5 Units enter.

One Unit of myomeric Work would be abnormal in function if 10 Units enter.

One Unit of osseomeric Work would be abnormal in function if 15 Units enter.

One Unit of viscemic Work would be abnormal in function if 20 Units enter.

One Unit of neuromeric Work would be abnormal in function if 25 Units enter.

One Unit of audimeric Work would be abnormal in function if 30 Units enter.

One Unit of olfameric Work would be abnormal in function if 35 Units enter.

One Unit of optimeric Work would be abnormal in function if 40 Units enter.

One Unit of gustameric Work would be abnormal in function if 45 Units enter.

One Unit of sensomeric Work would be abnormal in function if 50 Units enter.

One Unit of omnimeric Work would be abnormal in function if 55 Units enter.

One Unit of unimeric Work would be abnormal in function if 60 Units enter.

One Unit of vertemeric Work would be abnormal in function if 65 Units enter.

1. Unit of Force, normal—"For-un" "for" ce "un"it.

2. Unit of Force, abnormal—"Deformun." De'-for-un, De meaning without form, away from normality.

3. Unit of Force, in normal connection with the atom, "forunity."

4. Unit of Force not in normal connection with the atom, "deformunity."

5. Units of Force, normal—Foruns. For'-uns.

6. Units of Force, abnormal—Deformuns. De'-for-uns. Meaning more than one unit without normality.

7. Unit of Resistance—Aforun. A'-for-un. "A" meaning opposing unit of force.

8. Units of Resistance—Aforuns. A'-for-uns. More than one unit of resistance.

9. Unit of Current, normal—Parcycloforun.. Par-cy-clof'-or-un. Meaning part of a cycle of force units.

10. Unit of Current, abnormal—Deparcycloforun. De-par-cy-clof'-or-un. Meaning a current without normality.

11. Current of Resistance—Parcycloaforun. Par-cy-clo-a'-or-un. Unit of current resistance.

12. Currents of Resistance—Parcycloaforuns. Par-cy-clo-a'-or-uns. More than one unit of currents of resistance.

13. Units of composite currents, normal—See 85.

14. Units of composite currents, abnormal—See 86.

15. Unit of quantity, normal—See 3.

16. Unit of quantity, abnormal—See 4.

17. Unit of capacity, normal—See 3.

18. Unit of capacity, abnormal—See 4.

19. Unit of power, normal—See 1.

20. Unit of power, abnormal—See 2.

21. Unit of Work, normal—Apliforun. Ap-plif'-or-un. Meaning force units applied.

22. Unit of Work, abnormal—*Dappliforum*. Dap-plif'-or-un. Meaning Units of Force abnormally applied.

23. Unit of Intelligence—*Mentiforum*. Men-tif'-or-un. Meaning one intellectual force unit.

24. Units of Intelligence—*Mentiforuns*. Men-tif'-or-uns. Meaning more than one intellectual force unit.

25. Unit of speed, normal—*Veloforum*. Ve-lof'-or-un. Meaning the rate of vibration of one force unit.

26. Units of speed, abnormal—*Veloforuns*. Vel-of'-or-uns. Meaning the rate of vibration of more than one unit of speed.

27. Unit of Speed, abnormal—*Develoforum*. De-ve-lof'-or-un. Meaning the abnormal rate of vibration of one force unit.

28. Units of Speed, abnormal—*Develoforuns*. De-ve-lof'-or-uns. Meaning the abnormal rate of vibration of more than one force unit.

29. Unit of Quality, normal—See 1.

30. Units of Quality, normal—See 3.

31. Unit of Quality, abnormal—See 2.

31. Units of Quality, abnormal—See 4.

33. Unit of Cycle, normal—*Cycloforum*. Cy-clof'-or-un. Meaning a cycle of a force unit.

34. Units of Cycle, normal—*Cycloforuns*. Cy-clof'-or-uns. Meaning a cycle of more than one force unit.

35. Unit of Cycle, abnormal—*Decycloforum*. De-cy-clof'-or-un. Meaning the abnormal cycle of one force unit.

36. Units of Cycle, abnormal—*Decycloforuns*. De-cy-clof'-or-uns. Meaning the abnormal cycle of more than one force unit.

37. Unit of Cycle of Resistance—*Cycloaforum*. Cy-clo-af'-or-un. Meaning the cycle of one opposing force unit.

38. Units of Cycle of Resistance—*Cycloaforuns*. Cy-clo-af'-or-uns. Meaning the cycle of more than one force unit.

39. Unit of Mentality, always normal—See 23 and 24.

40. Unit of Creation, always normal—See 23 and 24.

41. Unit of Brain Cell, normal—*Encephorum*. En-ceph'-for-un. Meaning one brain cell unit. Encephalon, brain.

42. Units of Brain Cell, normal—*Encephforuns*. En-ceph'-for-uns. Meaning more than one brain cell unit.

43. Unit of Brain Cell, abnormal—*Dencephforun*. Den-ceph'-for-un. Meaning one abnormal brain cell unit.

44. Units of Brain Cell, abnormal—*Dencephforuns*. Den-ceph'-for-uns. Meaning more than one abnormal brain cell unit.

45. Unit of Transformation, normal—*Transforun*. Trans'-for-un. Meaning the transformation of one force unit.

46. Units of Transformation, normal—*Transforuns*. Trans'-for-uns. Meaning the transformation of more than one force unit.

47. Unit of Transformation, abnormal—*Detransforun*. De-trans'-for-un. Meaning the transformation (abnormal) of a force unit.

48. Units of Transformation, abnormal—*Detransforuns*. De-trans'-for-uns. Meaning the abnormal transformation of more than one force unit.

49. Unit of Mental Impulse, normal—*Mentitransforun*. Men-ti-trans'-for-un. Meaning the product of the transformation of one force unit.

50. Units of Mental Impulse, normal—*Mentitransforuns*. Men-ti-trans'-for-uns. Meaning the product of more than one transformation of more than one unit of force.

51. Unit of Mental Impulse, abnormal—*Mentide-transforun*. Men-ti-de-trans'-for-un. The abnormal transformation of one force unit.

52. Units of Mental Impulse, abnormal—*Mentide-transforuns*. Men-ti-de-trans'-for-uns. Meaning the abnormal transformation of more than one force unit.

53. Unit of Propulsion, normal—*Moveforun*. Mo-vef'-or-un. Meaning the moving of one force unit.

54. Units of Propulsion, normal—*Moveforuns*. Mo-vef'-or-uns. Meaning the moving of more than one force unit.

55. Unit of Propulsion, abnormal—*Demoveforun*. De-mo-vef'-or-un. Meaning the abnormal moving of one force unit.

56. Units of Propulsion, abnormal—*Demoveforuns*. De-mo-vef'-or-uns. Meaning the abnormal moving of more than one force unit.

57. Unit of Efferent Nerve, normal—*Efneuroforun*. Ef-neu-rof'-or-un. Meaning the unit of an efferent nerve.

58. Units of Efferent Nerve, normal—*Efneuroforuns*. Ef-neu-rof'-or-uns. Meaning more than one unit of an efferent nerve.

59. Unit of Efferent Nerve, abnormal—*Defneuroforun*. Def-neu-rof'-or-un. Meaning one abnormal unit of an efferent nerve.

60. Units of Efferent Nerve, abnormal—*Defneuroforuns*. Def-neu-rof'-or-uns. Meaning more than one abnormal unit of an efferent nerve.

61. Unit of Efferent Transmission, normal—*Tranefneuroforun*. Tran-ef-neu-rof'-or-un. Meaning the normal efferent transmission of one force unit.

62. Units of Efferent Transmission, normal—*Tranefneuroforuns*. Tran-ef-neu-rof'-or-uns. Meaning the normal efferent transmission of more than one force unit.

63. Unit of Efferent Transmission, abnormal—*Trandefneuroforun*. Tran-def-neu-rof'-or-un. Meaning the abnormal efferent transmission of one force unit.

64. Units of Efferent Transmission, abnormal—*Trandefneuroforuns*. Tran-def-neu-rof'-or-uns. Meaning the abnormal efferent transmission of more than one force unit.

65. Unit of Tissue Cell, normal—*Tiscelforun*. Tis-cel'-for-un. Meaning the normal tissue cell force unit.

66. Units of Tissue Cell, normal—*Tiscelforuns*. Tis-cel'-for-uns. Meaning more than one normal unit of tissue cell.

67. Unit of Tissue Cell, abnormal—*Detiscelforun*. De-tis-cel'-for-un. Meaning the one abnormal tissue cell force unit.

68. Units of Tissue Cell, abnormal—*Detiscelforuns*. De-tis-cel'-for-uns. Meaning more than one abnormal tissue cell force unit.

69. Unit of Reception, normal—*Receptiforun*. Re-cep-tif'-or-un. Meaning the reception of one normal force unit.

70. Units of Reception, normal—*Receptiforuns*. Re-cep-tif'-or-uns. Meaning the reception or more than one force unit.

71. Unit of Reception, abnormal—*Dereceptiforun*. De-re-cep-tif'-or-un. Meaning the abnormal reception of one force unit.

72. Units of Reception, abnormal—*Dereceptiforuns*. De-re-cep-tif'-or-uns. Meaning the abnormal reception of more than one force unit.

73. Unit of Expression, normal—*Faciforun*. Fa-cif'-or-un. Meaning the expression of one force unit.

74. Units of Expression, normal—*Faciforuns*. Fa-cif'-or-uns. Meaning the expression of more than one force unit.

75. Unit of Expression, abnormal—*Defaciforun*. De-fa-cif'-or-un. Meaning the abnormal expression of one force unit.

76. Units of Expression, abnormal—*Defaciforuns*. De-fa-cif'-or-uns. Meaning the abnormal expression of more than one force unit.

77. Unit of Personification, normal—*Personiforun*. Per-son-if'-or-un. Meaning the personification of one force unit.

78. Units of Personification, normal—*Personiforuns*. Per-son-if'-or-uns. Meaning the personification of more than one force unit.

79. Unit of Personification, abnormal—*Depersoniforun*. De-per-son-if'-or-un. Meaning the abnormal personification of one force unit.

80. Units of Personification, abnormal—*Depersoniforuns*. De-per-son-if'-or-uns. Meaning the abnormal personification of more than one force unit.

81. Unit of Coördination—*Coördiforun*. Co-or-dif'-or-un. Meaning the coördination of a force unit throughout its course.

82. Units of Coördination—*Coördiforuns*. Co-or-dif'-or-uns. Meaning the coördination of more than one force unit throughout their course.

83. Unit of Incoördination—*Incoördiforun*. In-co-or-dif'-or-un. Meaning the incoördination of one force unit along its course.

84. Units of Incoördination—*Incoördiforuns*. In-co-or-dif'-or-uns. Meaning the incoördination of force units along their course.

85. Units of External Vibration, normal—*Vibraforun*. Vi-braf'-or-un. Meaning the normal vibration of a force unit as received by certain media.

86. Units of External Vibration, normal—*Fibraforuns*. Vi-braf'-or-uns. Meaning the normal vibration of force units received by certain media.

87. Unit of External Vibration, abnormal—*Devibraforun*. De-vi-braf'-or-un. Meaning the abnormal vibration of a force unit as received by certain media.

88. Units of External Vibration, abnormal—*Devibraforuns*. De-vi-braf'-or-uns. Meaning the abnormal vibration of force units as received by certain media.

89. Unit of Impression, normal—*Impreforun*. Im-pref'-or-un. Meaning the impression made by one force unit of vibration.

90. Units of Impression, normal—*Impreforuns*. Im-pref'-or-uns. Meaning the impression of more than one force unit of vibration.

91. Unit of Impression, abnormal—*Dempreforun*. Dem-pref'-or-un. Meaning the abnormal impression of one force unit of vibration.

92. Units of Impression, abnormal—*Dempreforuns*. Dem-pref'-or-uns. Meaning the abnormal impression of force units of vibration.

93. Unit of Afferent Nerve, normal—*Afneuroforun*. Af-neu-rof'-or-un. Meaning a unit of afferent nerve.

94. Units of Afferent Nerve, normal—*Afneuroforuns*. Af-neu-rof'-or-uns. Meaning more than one unit of afferent nerve.

95. Unit of Afferent Nerve, abnormal—*Dafneuroforun*. Daf-neu-rof'-or-un. Meaning an abnormal unit of afferent nerve.

96. Units of Afferent Nerve, abnormal—*Dafneuroforuns*. Daf-neu-rof'-or-uns. Meaning more than one abnormal unit of afferent nerve.

97. Unit of Afferent Transmission, normal—*Tranafneuroforun*. Tran-af-neu-rof'-or-un. Meaning the afferent transmission of one force unit.

98. Units of Afferent Transmission, normal—*Tranafneuroforuns*. Tran-af-neu-rof'-or-uns. Meaning the afferent transmission of more than one unit of force.

99. Unit of Afferent Transmission, abnormal—*Trandafneuroforun*. Tran-daf-neu-rof'-or-un. Meaning the abnormal afferent transmission of one force unit.

100. Units of Afferent Transmission, abnormal—*Trandafneuroforuns*. Tran-daf-neu-rof'-or-uns. Meaning the abnormal afferent transmission of more than one force unit.

101. Unit of Sensation, normal—*Sensaforun*. Sen-saf'-or-un. Meaning the product of the mental interpretation of one unit of impression.

102. Units of Sensation, normal—*Sensaforuns*. Sen-saf'-or-uns. Meaning the product of the mental interpretation of more than one unit of impression.

103. Unit of Sensation, abnormal—*Desensaforun*. De-sen-saf'-or-un. Meaning the product of the mental interpretation of one abnormal unit of impression.

104. Units of Sensation, abnormal—*Desensaforuns*. De-sen-saf'-or-uns. Meaning the product of the mental interpretation of more than one abnormal unit of impression.

105. Unit of Interpretation, normal—*Interpreforun*. In-ter-pref'-or-un. Meaning the mental interpretation of a unit of impression.

106. Units of Interpretation, normal—*Interpreforuns*. In-ter-pref'-or-uns. Meaning the mental interpretation of more than one unit of impression.

107. Unit of Interpretation, abnormal—*Dinterpreforun*. Din-ter-pref'-or-un. Meaning the mental interpretation of one abnormal unit of impression.

108. Units of Interpretation, abnormal—*Dinterpreforuns*. Din-ter-pref'-or-uns. Meaning the mental interpretation of more than one abnormal unit of impression.

109. Unit of Ideation, normal—*Combisensaforun*. Com-bi-sen-saf'-or-un. Meaning the reasoning upon many units of composite interpretation.

110. Units of Ideation, normal—*Combisensaforuns*. Com-bi-sen-saf'-or-uns. Meaning the reasoning upon more than one unit of composite interpretation.

111. Units of Ideation, abnormal—*Decombisensaforun*. De-com-bi-sen-saf'-or-un. Meaning the reasoning upon one abnormal unit of composite interpretation.

112. Units of Ideation, abnormal—*Decombisensaforuns*. De-com-bi-sen-saf'-or-uns. Meaning the reasoning upon more than one abnormal unit of composite interpretation.

113. Unit of Intellectual Adaptation, normal—*Inteladaforun*. In-tel-a-daf'-or-un. Meaning the intellectual adaptation of one force unit.

114. Units of Intellectual Adaptation, normal—*Inteladaforuns*. In-tel-a-daf'-or-uns. Meaning the intellectual adaptation with more than one force unit.

115. Unit of Intellectual Adaptation, abnormal—*Inteladaforuns*. In-tel-a-daf'-or-uns. Meaning the intellectual adaptation with more than one force unit.

116. Units of Intellectual Adaptation, abnormal—*Dinteladaforuns*. Din-tel-a-daf'-or-uns. Meaning the intellectual adaptation upon more than one abnormal force unit.

117. Unit of Time of the Unit of Force, normal—*Tempofozun*. Tem-pof'-or-un. Meaning the unit of time in which a force unit is expressed.

118. Units of Time of the Unit of Force, normal—*Tempofozuns*. Tem-pof'-or-uns. Meaning more than one unit of time in which a unit of force is expressed.

119. Unit of Time of the Unit of Force, abnormal—*Detempofozun*. De-tem-pof'-or-un. Meaning the unit of time which an abnormal unit of force is expressed in.

120. Units of Time of the Unit of Force, abnormal—*Detempofozuns*. De-tem-pof'-or-uns. Meaning more than one unit of time in which an abnormal force is expressed.

121. Unit of Speed of the Unit of Force, normal—See No. 25.

122. Units of Speed of the Unit of Force, normal—See No. 26.

123. Unit of Speed of the Unit of Force, abnormal—See No. 26.

124. Units of Speed of the Unit of Force, abnormal—See No. 27.

125. Unit of Quality of the Unit of Force, normal—See No. 1.

126. Units of Quality of the Unit of Force, normal—See No. 3.

127. Unit of Quality of the Unit of Force, abnormal—See No. 2.

128. Units of Quality of the Unit of Force, abnormal—See No. 4.

129. Unit of Intelligence of the Unit of Force—See No. 21.

130. Units of Intelligence of the Unit of Force—See No. 22.

131. All currents without resistance—*Omneparcyclofozun*. Om-ne-par-cy-clof'-or-un. Meaning a unit of composite current without resistance.

132. All currents with resistance—*Domneparcyclofozun*. Dom-ne-par-cy-clof'-or-un. Meaning the unit of composite currents with resistance.

133. One current of one function without resistance—See No. 9.

134. One current of one function with resistance—
See No. 10.

135. All currents without resistance—See No. 131.

136. All currents with resistance—See No. 132.

137. Mixed and varied currents of various functions
in various places without resistance—*Variparcycloforun*.
Vari-par-cy-clof'-or-un.

138. Mixed and varied currents of various functions
in various places with resistance—*Devariparcycloforun*.
De-va-ri-par-cy-clof'-or-un.

CYCLES.

Cycles is one of the most profound subjects that a lecturer could attempt to present. To express such thoughts in simple form so that they can be thoroughly and readily understood, it is necessary to broaden and involve what is to me the fundamental (the union of power with matter) that underlies all, of everything that is of, in, or around the world. In offering this subject we are face to face with the problem of all savants of all times. We are squarely meeting the issue—that of solving *the* enigma of the world. You and I are tonight facing the riddle of the universe, which has never been solved or therapeutically (physically) or psychically (mentally) unfolded before this. It has always been the “unknown,” “therefore was unknowable.” As for physicians, it was impossible for them to decipher it because their *basis* was wrong. As for surgery, that was worse. As to any method which treated effects, it was impossible without further questioning. As to “reflex action,” that was getting farther away than ever. Face the world in its sciences *and* arts, in every phase and walk of life, and each department has its conundrum. Turn here or there and search its philosophy, and the same vacancy exists. The question, “Is there not a missing link in your philosophy?” could be asked of high lodge officers and it would be found that the very philosophies that should contain it are utterly without it.

It is true, we have carried this work much farther than any previous set of students, yet the average walks of life do not begin to answer the questions that are being fired miles from the ultimate that we have reached. Human science, in any branch, knows nothing *of the foundation* upon which it rests, therefore it is reasonable to presume that there are many faults in the superstructure.

They are at a total loss to know whereof they speak as to life's three primary principles, creation, transmission and expression. Therefore it is this “something” that we all have wished for, that we must admit exists,

that we cannot disapprove of, and perhaps "something" that very few have thought about. You refer to the mechanic—the carpenter, the plumber, machinist or physician—he must at once concede that a condition of unity of connection upon a material and immaterial plain, such as the principles of creation, the laws of transmission and the rules of expression, must exist. The physical and mental world, minus therapeutical studies, do see two phases in that work in its every movement, the transmission of forces and their expression. In every mechanical line of thought we find that man directs the above two to work in unison to one common end. In every physical line of science, whether medicine or other method of treating the bodily abnormal effects, only one is recognized—expression; just how to modify those actions by interfering with that motion, stimulating or inhibiting, goading on or hindering, is the vital, preliminary and ultimate aim. The transmission and the creation of energy are unsolvable problems. It does seem that every study of medicine has purposely led thinkers from the right track into a bypath. The "science" (?) of medicine teaches no *transmission* of anything in particular through anything worth mentioning, and instead of their present studies working towards the goal, they continue to lead *from* it. Even the important transmission is not known in therapeutics because of the lack of knowledge of an adequate medium for transmission. I certainly would not consider "reflex action" as transmission of anything, because it is something undefined (nothing) to start with, and then goes through similar states for transmission. I call "reflex action" "nothing," because I have as yet been unable to establish reasons sufficient for its existence, and further, no one wishes to maintain its continuance when opposing facts are placed against it.

The Chiropractor realizes the necessity for a most complete study, and a practical application of what he has studied, of *all three*, and then sees what paths have been placed for the disposal of each and every step that these currents can go through. He realizes that there are certain fixed principles of mind in creation, of transmission of force, energy and power. He knows that if he can curb, concentrate or focalize these internal mental forces or powers into certain human channels, they must be utilized as in a machine.

To show how nicely any one of these studies is a life long subject, for man alone, I have but to present the subject of expression. This is the one and only phase of this tripartite cycle that physicians *have been* studying for hundreds of years. The expression has been at the nozzle of the hose and they are no nearer to settling disputes regarding conditions at the faucets than they were years ago. Even today they debate, doubt and hesitate over symptoms so much that each man (physician and patient) becomes his own standard. This but shows the confusion that is bound to exist following the application of a *wrong system*, or the entire absence of anything resembling a system, as this work must show by its absence of results.

The physiological and philosophical labor physicians spend is in the most crude way imaginable, in fact, it is the "rawest" study that I know of. It is unrefined in the sense that no facts are demonstrated by it. When each physician lays down his life he has accomplished nothing more towards the solution of the riddle of his and other lives than the men that have preceded him. To allow any electrical business to be quite so ignorant would be to cause such havoc as the world at any period has never known. To even call these haphazard, unsuccessful and bungling efforts a *science* is a disgrace to that name and misrepresents the word that stands for all that should be dignified and based upon correlated facts.

In mechanics, transmission and expression are the two phases studied most thoroughly. How to economize and get the greatest expenditure from forces with the least waste has been a great study. All school and college work carries more or less thoroughly both of these bases.

When entering the realms of theology and other kindred psychological subjects, even to Christian Science, we find no recognition of the necessity for physical man, all is spiritual creation; that is the only plane considered. The spiritual thoughts and "spiritual actions," etc., of the "spirits" are the things considered. We *are* created by this soul life (according to these philosophers) and we go back to the same embodiment, and if our immateriality is O. K. and no other spirits bother us during our life, and our spirit does not forget to attend to business in the rush of its duties, then we are

all right. So far as "*we*" are concerned, no connection is made between any theological thought, religion, belief or faith, or any Christian teachings, *and their applications to the human material body* in normal or abnormal states, as in curing the body of its ills. The latter class have the study of creation to a more exact point than the physicians have expression. If their theories were brought down to man's level, then it is believed that some substantial basis would have been reached. But "just how" to connect the *three phases into one* scientific or philosophical completeness—a triunity—has always been the conundrum that has never been solved until this lecture places the solution before you.

Theologists have made a great study of creations purely upon the spiritual plane (and it would be hard to imagine any physical creation), but on the reverse we have our composite type of physician. He has made a lifelong study of expression. The spiritualist need not study transmission nor expression, because that is not a part of his work. *The former studies corporeal substances.* "*Physics*" is what its name implies; it is the study of the corporeal in many forms, shapes and sizes, with a definite, material end in view. Just what that "end" is, and how it is reached (is it not a pity that science must use "it" to express a something that does something in matter, they know not what?), is the problem that they are always gloriously searching for, thinking perhaps they will find it in the bowels of some appendicitical case (at \$300 per experiment), or perhaps in the brain; therefore they trephine it; but while we must admit the reasonableness (?) of all this searching (?), yet we know they have not as yet found the real fellow, and the question still remains, "Will they ever do so?" Is "it" a thing see-able?

It is known that matter has a "vital property," but just what that is, is the real conundrum, and this they even dare not think about. It is generally supposed and taught that matter makes its own vital power. Grant this argument for the sake of drawing them forth, *yet even this process has never been analytically proven.* We have them coming and going. "*Physics*" includes everything as studied today. In attending school, college or university work, the research placed before you will all come within the range of "physics." "*Psychology*" is touched upon in some therapeutical schools in a super-

stitious way, but they might as well deal with theology, for its application is not correctly or directly made to a human body. The study of medicine is the study of physics, etc. It has never left those bounds from the date of its creation, unless you jump broadly, quickly and everlastingly over the broadening chasm and become a theological student. In that instance you are an extremist in the contrary direction. When you can present philosophy that delves into and proves, first, creation, second, transmission, and, third, expression, a tripartite switch system, then, and not until, will I withdraw these statements. The researches of all physicists in centuries past have never produced anything that has attempted to expand the subject of the *matter making its own power without intelligence*, reflex expression. His study of physics *may* make him answer many problematical questions upon the reflex action sympathetic nervous system, as a basis for the laws of transmission, but this basis never can lead them to the laws of creation.

The "sympathetic nervous system" has always been a joke among physicians. They laugh and ridicule their own "nervous" inabilities as much or more than I. Knowing this weakness existed, with their broken chain of logic (?) they have offered the "reflex action" and the "sympathetic nervous system" as excuses, and the public, thinking the physicians ought to know, have accepted their ideas like they would a pig in a poke—do not know what they have until they are sick, and, lo and behold, they produce—nothing. Again we face the gaping chasm, the lack of completeness of the "theory" of any particular study of mankind, or what humanity has to do with "Nature" or how "Nature" expresses herself.

On the reverse, the spiritualist, dealing, as he does, purely and only with the laws of theology and its segregated units, has never attempted to unite that with the laws of transmission. *Every* science, art, or philosophy has been lacking that *one link* which would unite it with the other. Every scientist has notably missed the bridge that should connect the two sides, and over which he could pass in safety. The chasm was of endless depth, and as for length, it made each science two incomplete segments; it would keep them all separate; in fact, it was a rent which kept each science from becoming complete; creation existed on one side and expression on the

other, but no transmission between. *No Man of the Hour* had, up to three years ago, shown that unique ability that could, would and did supply that missing part.

Chiropractic—as a product of this union—comes upon the world's stage. What for? Not to awaken the laws of creation any more than they have been; not to attempt to broaden out and bring something into our minds other than what has always existed, nor to make something new out of nothing. We study, *today*, the law that has always been, the fundamentals of creation, and then unite that so solidly that there can be no dispute or question about the union that exists between creation and transmission. It was but a question of observing and seeing man as he was, not as you, as a physicist, might want him to suit your fancies.

Anything is but as we see and know it according to education, which is sometimes misleading. It is but a question of following up the laws of creation and transmission and insolubly and inseparably gluing these two with that of expression. When this has been done it proves that past educations along this line have been wrong. All have had the same man to study, but one interprets the work accurately and gets his problem solved, as is determined by the results; the other makes blunders constantly, as is determined by his lack of results. Right and wrong will determine the truth or unfitness of the internal interpretations of man.

I logically reason, instead of being “automatic” he is intelligent. Instead of “reflex action” we have *direct* transmission under the control of an intelligence. We have more than an unimpassioned automaton that walks the face of the earth, without mission or purpose in so doing. The medical man tells us that “people just happen.” Nothing in, on or above this earth “just happens.” Each movement or production is the expression of a well-defined purpose in which man becomes but a segment to assist toward the ultimate good of that specie or family.

To make this step thorough it is necessary to study what can be termed a circuit or cycle, and this must be complete. There must not be one gap or word missing; no chain is stronger than its weakest link. Go to the original point, generally speaking, from which we start on our paths. “Circles,” “Cycles,” etc., have been and are being made in the physical sciences today, but purely

upon the plane of corporeal transmission and expression. The electrician knows that he can put certain chemicals together, a wet battery, and from that is liberated a something known as "electricity." He knows he can start a dynamo running and its product is the same; that if he connects two wires with that dynamo that immaterial power can be transmitted over wires to a distant machine, which runs because of having received this unsensed power. He has but grasped a certain unseen power by and through certain physical processes and transmitted it from place to place by material means, and there it is physically working. He has not left that plane of materialism. Ask him what electricity is, and he is at a loss to begin to know how to answer. What exists now behind the wet battery? What exists behind the dynamo? *He does not know.* He ponders and wonders, saying, "It is beyond me," and drops it. Something more exists. Such broad subjects are involved in the philosophy of Chiropractic. If it takes an electrician to ponder upon this immaterial subject, then think of how much greater must be the study of the creation behind man. What we have before us tonight is the study of a circuit to be entirely based upon intellectual creation, immaterial transmission through a material agent and physicial expression of an immaterial power.

We mentioned some time ago that, regardless of what science, art, or philosophy you may study, you will find one or more of the above three important studies absent. Electricity proves that upon the basis of a business, and medicine proves it upon the unstable basis of a profession. "Something" exists somewhere from which the dynamo absorbs "something," and from there it is made a part of the "something" that courses through the wires, hence becomes a "something" which moves the motor and is sold at so much per watt. But what that something is, they do not know. Yet no one, no matter how ignorant, will deny the existence of electricity, even though it is *unknown*. Kindly bear this in mind, because I do not want you to deny the cycle of human currents simply because they are "unknown" to *you*, although they are a reality to the one who *knows*. Electricity has been curbed and made to do the most wonderful things, in fact almost herculean tasks, and yet man (physicist) does not deny its existence, and it would be but the extreme of folly should he do so.

The nearest approach that I have ever read to the cycle idea in connection with the human body appears in "The Physiology of the Nervous System," by J. P. Morat.

In the Preface he says: "In every living being a double *current of matter and energy* is present, running in a definite direction which never, never varies. . . . In the nervous system all movement induces sensation, all sensation induces movement." . . .

Under the subject of "Innervation" we find the following interesting phases:

"It is obvious that a being endowed with life possesses characteristics and presents manifestations for which in dead matter we can find no parallel. Here is brought before our notice a fact of a purely internal nature, eluding observation as it is generally understood in science, but which common sense constrains us to attribute to beings resembling ourselves, while at the same time denying it to all objects in which this resemblance cannot be discerned."

"The nervous system does not provide force, it utilizes it. The relations between cause and effect, which elsewhere seem so simple, are here, on this account, extremely complicated and modified.

"This reciprocal link not only controls the relations of the living being with all surrounding objects, it is also, and simultaneously, the distinctive feature of its organization. From this double link, so frail in itself, and yet so intimate, proceeds the unity of beings endowed with life.

"A science having for aim the study of a being so constituted should never lose sight of this double character.

"How can that which is invisible in the element become apparent in the whole? To these questions we can find no answer; but, in science as elsewhere, it is always imprudent to run foul of the information given by common sense, and a problem is not solved when one of its terms has been omitted.

"In the past, and even at the present time, physiology has overlooked, and still overlooks, the fact of the being which its studies possessing sensibility, and has in every case refused to acknowledge this sensibility as a casual or conditioning influence in the determinism of vital phe-

nomena. It has carefully arranged the balance sheet of the forces of the organism, while taking no interest in the function which regulates their employment. As physical science finds no place for sensibility, neither has physiology accorded it one. The time seems to have arrived for a reaction against these exaggerations. In the living being, just as movement depends on sensation, so does sensation depend on movement. In both cases the nature of the link is unknown to us, but none the less this link does exist, and is in biology the foundation of all that distinguishes it from pure physics.

"All living matter is excitable; or, to put it otherwise, it responds to actions directed against it by an expenditure of the special energy which constantly accumulates internally. This motor reaction is never haphazard, but substance stimulated. Excitability is therefore not merely a motor manifestation, but is duplicated by an internal fact of rudimentary consciousness.

"In other words, the living being reacts against actions reaching it from the external world, and in so doing obeys a general, universal and indeed fundamental law, one of the first inscribed in the physical code, a law, obedience to which no living body in nature can escape.

"The multiple forms and Transformations of Energy in the Nerve. If it be asked what is the energy which circulates in the nerve, the question is badly expressed, because it suggests that one sole force occupies its substance (as does electricity a conducting wire) and it is obvious that such a comparison is accurate. The utmost that can be done is to investigate the nature of the final energy which the nerve makes use of at its point of contact with the muscles, or of the organs which it excites. But before arriving at this last phase, it is certain—for proofs exist—that energy has undergone many transformations of which we only know those which are the most striking.

"In the nerve, as in all the elements having a definite orientation, electro-motor phenomena have been discovered which give rise to currents passing in a definite direction; so that a place must be given also to electricity in the transformations of the energy employed by the nervous element. The conception of these currents is complicated and one, so to say, special to the nerve, and

their circulation probably takes place in particles in size approaching that of the molecule.

"Cycles of Energy. Those chief forms of force arise by transformations, the one from the other enter into cycles of energy which sketch the first outlines of that organization of force in the element, without which all would be confusion, and thanks to which order and unity become paramount in it. We are but imperfectly acquainted with the details of these cycles, but everything shows that in the nerve elements (as in every cell) they are numerous, giving rise to varieties and infinite gradations. But that which chiefly characterizes them in the living being is their mutual penetration, their superposition, their convergence towards a definite end. Not one is absolutely complete in itself; but each on the contrary expends a part of its force on neighboring cycles, both parallel and successive.

"The cycles of energy which are essentially simple, and are concerned with the performance of what we call nerve functions, are what forms the foundation of that dynamic nervous unity which our intelligence is not yet accustomed either to see or to investigate, but which in our science is just as necessary as the cellular conception is in anatomy. If the details of this organization of forces were better known it would lead us without transition to the knowledge of those complex acts which are the functions and which we at present only recognize through their results."

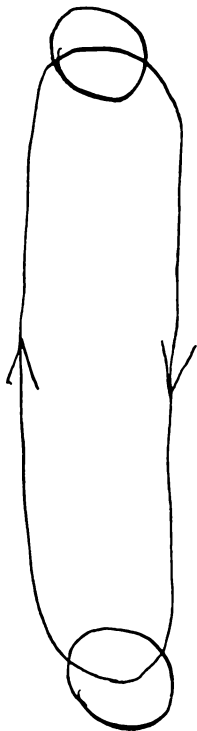
SIMPLE CYCLE.

Efferent Half.

Afferent Half.

- | | |
|------------------|--------------------|
| 1. Creation. | 4. Impression. |
| 2. Transmission. | 5. Conduction. |
| 3. Expression. | 6. Interpretation. |

The "Simple Cycle" is all that its name implies. It deals *simply* with the rudimentary and complexed principles underlying all forms of definite composite constructions of organized matter, including the animals, plants, etc., etc., also every science, art and philosophy taught in connection therewith. *Creation, transmission and expression* make one-half of our cycle. We have started at the brain and there have creation. Transmission of currents takes place along the path of efferent nerve fibres with which the brain is in direct connection



SIMPLE CYCLE.

and expression is at the nerve peripheral. We have now made one-half of a circle. As the physical medium for the remaining half of the circuit, we find afferent nerves connecting tissue cell and brain. This half (the afferent half) of the cycle is made up of three divisions, impression, conduction and interpretation.

One of the most noteworthy facts of the fundamental laid down in all cycles is that we do not deny existing previous knowledge regarding the spiritual life. We grant almost all that may have been said because it is usually fairly well founded on all that is good, pure, and righteous, therefore is due our consideration. It is when we approach the physical side and find what channels we are supposed to link the two together through that we open our eyes in wonderment and stare at such monumental ignorance.

In future cycles I want to call your attention particularly to the blending and interblending of one with the other, the constant use of terms which shows the various gradational processes of how they trip through life hand in hand. I shall work out a sample of a simple cycle. I have a thought in mind. "Put the finger on the hot lamp." Immediately there is an impulse liberated at the brain and it quickly pursues its efferent path, the muscles contract and the finger executes the thought. My finger is now *on* the globe. Just the moment it comes in contact there is a vibration of atoms or molecules, hence the creation of an impression. The impression is conducted by another nerve (afferent) going to that portion of the brain which has to do with the reception of such impressions; here the mind interprets it. The product of the interpretation is a thought, "Your finger is on something hot." Now comes that intermediate reasoning. "If that finger is allowed to remain, it will burn the tissues. Rather than have that occur, I will liberate more power, let that travel the same paths as before, contract another set of muscles and have the arm withdrawn, thereby saving the tissues." No sooner the thought than the action. *Power* is liberated, muscles *do* contract and the arm is withdrawn. These thoughts, powers and physical actions are constantly being transmitted in circular fashion as described. It is a step by step, laborious, studious process to our finite minds but a most rapid, accurate, and pleasant task for the Infinite mind of Innate Intelligence. *Life* is being expressed

step by step, following the fullest performance of millions of these cycles every hour. Their number would be innumerable to us yet their quantity is accurately judged by the Innate mind. Not one of these cycles, back and forth, is lost or forgotten by that Intelligence. Their execution is rapid although it is only by a slow analytical process that we are enabled to realize to what extent these things are.

Every creation must have its efferent transmission; every impulse conveyed its action; every motion its corresponding impressions. Every impression must have its afferent transmission and that must in its turn have its corresponding interpretation. Every part of a cycle that has been started by a created thought must go through with its cycle either for good or bad. I do not believe that it is possible to have a shortage of any one commodity at any one place without trouble (dis-ease) that will express itself following that condition. In the normal man, every cycle is complete at every stage. In the diseased man we get the abnormal phases of any one of these distinct qualities mentioned. Can we call man, based on that magnificent plan, an automaton? Is a clock built upon this everlasting, continuous cycle basis a "just happened" thing, or is it a *thing*, made by man, that is wound up this week and runs down next and stays that way until wound again? The *clock* is an automaton; *is man?* Do you want to compare significant man with an insignificant watch or clock? Is he not a better piece of mechanism, does he not express a greater creation than that? The clock needs an intelligence to wind it weekly, so does man, but will you compare the Mind that made the clock to the mind that made man? Is there no gap between the quality of work? Many men make watches, but where is *one* man that manufactures an infant?

The intelligence which made man is the intellectuality he is born with. As soon as born there are millions of circuits in action and they continue so until there are no more germinal cells to replace those which have been used peripherally. When the unit has fulfilled its purpose upon the world's stage, he dies and his children take his place. How significant is all plant life. The flower blooms, drops its reproductive elements and they reproduce. Death is a dissolution between soul and body. The medium becomes an unfit habitation, its

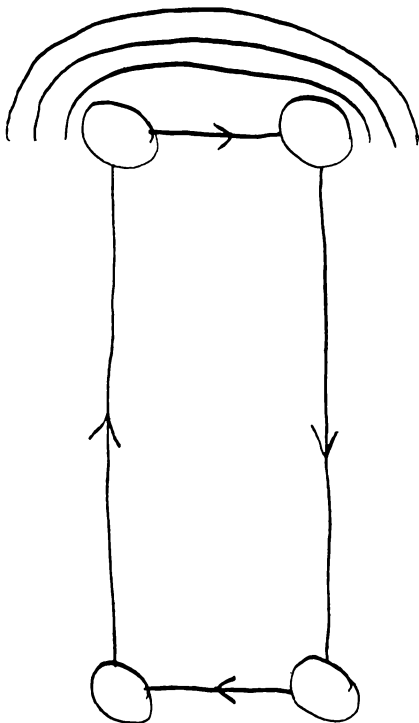
physical condition has been run until "its bearings" are unable to steady the superstructures and there are no more cells to replace the worn out ones; therefore the end comes.

These simple cycles are taking place all the time. The transformations at the beginning of the efferent and at the ending of the afferent lines of the cycle represent an intelligence. We call it in common parlance "the mind of man," although this term has a distinct meaning in the study of mental faculties and particularly refers to the Educated mind. It is more than the Educated mind. It is more than an every day intelligence that we have the pleasure of seeing in common with our daily avocations; I refer to the Innate Mind which we all aim to study and imitate. The "subconscious self," the "spirit," etc., are not regarded as a "mind." On the reverse, just what they are no one has dared to investigate, farther than to investigate the "phenomena" and then account for them as best as possible, upon the old worn-out bases.

NORMAL COMPLETE CYCLE.

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|-------------------------------|-------------------------------|
| 1. Universal Intelligence. | 1. Coördination. |
| 2. Innate Intelligence. | 2. Tissue cell. |
| 3. Mental. | 3. Vibration. |
| 4. Creation. | 4. Impression. |
| 5. Brain Cell. | 5. Afferent nerve. |
| 6. Transformation. | 6. Transmission of vibration. |
| 7. Mental Impulse. | 7. Brain Cell. |
| 8. Propulsion. | 8. Reception. |
| 9. Efferent nerve. | 9. Mental. |
| 10. Transmission. | 10. Mental Interpretation. |
| 11. Tissue cell. | 11. Sensation. |
| 12. Reception. | 12. Ideation. |
| 13. Physical Personification. | 13. Innate Intelligence. |
| 14. Expression. | 14. Intellectual adaptation. |
| 15. Function. | 15. Universal Intelligence. |
| 16. Coördination. | |

The foundation for The Normal Complete Cycle is that of an all pervading Educated knowledge of an intelligence which exists everywhere which everybody must either affirm or deny and which is done to the best of



NORMAL COMPLETE CYCLE.

their Educated Intelligence which has been broadened or restricted by a process called observation. The extent of what they see is limited by their Educated knowledge along this line. The boundaries of what others tell them and they accept as "gospel truth" is what they *believe*. Some people get no farther into themselves than to "believe that they are alive." The person who observes himself—introspection—in every phase, spiritual as well as physical, has a keen knowledge of the fundamental—what less observant people call "Nature." This power is seen as "Allah" by the Mohammedan, as the "Manitou" by the Indian, or as "Jehovah" by the Hebrew. The names given to express this Deity or unknown quantity would be almost endless. A large majority of the present evolution prefer the term "God" but regardless of what you name it, such an intelligence exists. The physician must recognize this "something" as well, not because he even "believes" in it, has recognized its features in daily practice, or that it is a power to be reckoned with, but because his patients want him to tell them that there is something they can look forward to and in reply "Nature" in jargoned form, is the answer he doles out.

Without the thought of a heaven the theologists would have nothing to preach, for the same thought exists in the mind of the parishioner. If he knows there is a "Nature" which will do things for him then he has a hope that some day the doctor will prescribe the right medicine that has the "Nature" in it and he will get well. It all rests with the doctor whether he ever wraps the "Nature" in the package or corks it in the bottle, or not.

Electricity is unseen, yet you do not reject its existence. Neither is the state of being of the same force, power, or energy denied to exist in man, other than "as little is known about it, therefore it must be denied until proven." It is this ignorance we are trying to uncover in this chapter. This same supreme commencement is the same to all men and in all things and represents a supreme intelligence of sufficient calibre to keep in touch with all things, in all parts of the world, segregating into individualities and then controlling their every direction of movement, thought, etc. The name that properly should belong to this *Universal* power is "*Universal Intelligence*." "Universal," yes, in all ways. In quan-

tity, quality, speed, grandness, intelligence, etc., etc., without end, for all the attributes that could be used to express my admiration would be but words to that intelligence's creation. Believing as I do, that that name expresses to the scientific world more than any other, I shall prefer to use it throughout this lecture.

How much man may think of this "old world" that he lives in, depends upon how much he gets out of it, or how much he relies upon his Educated interpretation of things Innate around him. If he sees nothing more than "automatic action," "reflex action" or a "sympathetic nervous system" then he does not see a creator, within that man. If the physician gets no farther than these superstitious twice told tales, then he too does not see a God, but mythically *believes* in one. His religion is still a faith, not a reality. If the world in all its detailed parts is an open book to him, in which each part is one book of knowledge within itself, then he ought to be able to study, in common with myself, the three distinctive phases to which I called your attention, and ought to see the connecting steps between all of this action upon the material plane and its creation in the spiritual. If he does all of this, then his conception of a Supreme Being will be much enlarged. All of this he is willing to grant after it has been shown to him. He is willing to concede my every point once he has been taught the difference. My contention now is, why did not some other man work out this fact centuries ago?

As the world is controlled and governed by an intelligence, it certainly is not an automatic thing that is wound up today, and runs down tomorrow. How do you and I know but that this world has existed for billions of years? No scientist today makes any estimate of its age. I look upon this one Intelligence as being Universal, for we find it at work for all time, at all times, in the trees, rocks, vegetables, animals and humans. The largest or the smallest of electrical power stations pull from the same source but the media through which it acts and the interpretations that man makes of them shows how deep the intelligence of man can penetrate into the true affairs of an Innate Intelligence. The source of all energy, that grows every thing all around us, is sufficient to show the unlimited work. The waters could not run, in fact nothing could be done without this one great common storehouse from which to draw the

energy that needs a higher state of refinement in man, vegetables and animals than it does in machinery. There it need express no greater intelligence than that for which man is making a machine to accommodate itself. With the human family this intelligence makes its own machine and expresses itself through it accordingly.

We have offered for your inspection a *Simple Cycle* which I know is the basis of all organized beings. It presents reasons why they should be together, in the forms and arrangement that they are. It further gives the methods by which the same came to pass and shows why they are capable of adapting themselves to conditions every minute, hour and day.

Is it possible to offer a reflex action cycle to overthrow this simple cycle? Let us try to reason upon a basis as laid down in any physiology supposed to teach the "functions" of a human living body.

1. Stomach.
2. Food.
3. Stimulation.
4. Excitation.
5. Electrical Impulse.
6. Sensory Nerve.
7. Ganglion.
8. Reflection (Reflex action).
9. Motor Nerve.
10. Electrical Impulse.
11. Stimulation.
12. Reflex Action.

A circle within a circle is worked out without any definite starting or ending place. You see much of "something" going anywhere without definite objects. You see a certain impression being made but it has no definite place to be deposited. Any one of a thousand fibres can receive it, juggle it from one place to another, and it just depends upon the hypothetical fancy of each student to tell which ganglion will receive it next. It might, through a series of wild flights, eventually land within a ganglion in the liver. An impression may start at the foot and through an indeterminate length of time play tag through any one or all of the 119 brains (ganglia) and then finally drop into the appendix and be lost until the surgeon's knife, aided by a \$300 fee, will locate it. Great is the science of medicine. It is the case of "the crazy loon chasing itself around the block,"

the absence of an intelligence is also noticeable. "Phenomena" "just happen" in the ranks of therapists and spiritualists, where one or the other is the whole thing, but they are intellectually deduced when united as one.

Referring to the "*Normal Complete Cycle*," watch the progress made in connection with that table. The steps are the same, although they are additional ones tabulated and here each step is explained. The word *Universal Intelligence* is broad and represents all things intellectual, including the individualized forms. When specialized, it is in any organized composite structure, an *Innate Intelligence*. The third step, coming close to man, is *his mentality*. The fourth advance is that from the mental to its product, *the creation*. The fifth stage, *brain cell*, is a material agent. That is something you can see. *Transformation* of the immaterial through the material follows next. "Transformation" to what? Of this supreme, all pervading power so that the innumerable units of power are concentrated within the dynamo of man as thoroughly as we know they are condensed in the generators of the electrical plant and from there sent out over wires. These foruns now become a utilizable product in man. You and I know that such a power exists because we have seen it lift trees, tear them out by the roots, and perform thousands of other antics when placed into action, guided by man. We have known that mountains were formed by "Nature" but torn down by man in the concentration of its own power in the form of electricity which is utilized by machinery—Culebra cut at Panama.

It is a fact, many times demonstrated, that we live by the application of this power, for has not "Nature" *always* been recognized (in some one of a thousand ways, according to the depths of your superstitions) as the great "all" in man that did everything to him that we should all hold in either awe or fear and yet how signally this entity has been overlooked as a companion whose friendship we should have cultivated, instead of looking at him from afar as in the years past. The product of this transformation is the *mental impulse* just as "electricity" is so-called when the units of energy are sufficiently concentrated into one place to have a definite voltage. When sufficient units do gather in the proper media (have their "creation") they become men-

tal impulses which will work for us throughout our entire body, providing there is nothing to hinder their transmission, hence expression.

The next step is *propulsion*. Each brain cell contracts and from it goes forth its product, the impulse. With the same condition of creation being *incessantly* formed and a continuous procession of these units of impulses being sent out over the paths of nerves, we call the aggregate a *current* of impulses proceeding in definite number with certain form from specific place to precise landings with explicit commands to fulfil. It is the sum total of the direct formations that make the exact product what it is. It is the individual units as well as the current which are propelled. We cannot have propulsion through *nothing*, therefore we have the *effluent nerve* coming from the brain and going to the tissues, "effluent" as it is always radiating *from* a center.

The brain being the place where *all* impulses are transformed and *all* impressions are interpreted it can be readily seen that it is the only immaterial center in the human body. Inasmuch as all man may do must be first thought of within his brain, it follows that this is the center of thought and the beginning place of all judgment that dominates actions. As all nerves radiate from or toward the brain, that this is the hub of nerves which transmit all impulses, it necessarily follows that the brain is the seat of all that *physically* must have a center. Briefly, the brains are the center, physically, mentally and spiritually for the creation of all immaterial currents and material actions. After dealing with the immaterial units of power, you will notice how we blend the same again and again with the material. It is the constant intermixing of the visible with the invisible, the concealed with the conspicuous; the indiscernible with the observable; the indistinguishable with the distinguishable.

Watch these cycles, watch *life*, in all its innumerable forms, and you will find that it is much like the electrician's experiments, wherein every step he makes must be tested out by throwing on the current. It may or may not work, if it does not then he will experiment some more, throw in the current again and perhaps make another blunder, then he will make another change and try it again and again, and at every stage of the test it will be the constant blending of the current with the

material objects. This has been Edison's experience in experimental research. It is the same with any one who deals with energy and certainly man is the highest type of exemplification, therefore we have a constant machine before us, with which we can be all the time, which represents the very highest type of study. What good is the electric globe, the dynamo, the motor, or anything that needs electricity, without the current necessary to make it run? Nothing. Must you now deny the existence of a current because you enter the realms of man and generations before us have ignored that factor? *Why not investigate?* Do a little original research? *Why not think for yourself?* *Why not* dare to reach a little farther than the many have before you? Can you plead cost? Can you beg forgiveness because of tiredness? Are you lazy? No. Do you supplicate freedom because "no one knew before you?" You "had no example, therefore did not know what to look for?" The examples are innumerable. The problems are all solved and have been for centuries. The work is before you finished. Every step is being made, in you, so that its progress can be felt, especially if you are abnormal. Is ignorance of law an excuse? Not in courts made by man. Should he be excused before the highest tribunal in the world? Is not the fault man's, if always looking down instead of up, looking for sordid purposes instead of altruistic, turning his back upon the good and seeing only the reverse side, studying the material and ignoring the immaterial, or vice versa, but never linking them hand in hand?

The mental impulses, having been made, now enters the channel which transports them to their destination, *the efferent nerve*. These nerves are, like many other current conveyors, in direct contact from the place of creation of the current to the point of expression. Regardless of where the tissue cell is in the body it has its direct connection with one or both brains by means of a nerve or brain fibre. The passage of mental impulses through an efferent nerve is called *transmission*. "Transmission" indicates that there was a something to transmit and a place to transmit it to. This nerve is not an exception. The currents are transmitted to the *tissue cell* regardless of where or what kind.

Nerves are in some relations similar to pipes. They have an origin at the boiler and then through direct chan-

nels convey the water, steam, oil or whatever to the radiator or machine utilizing such. There must be direct contact of pipe from the place where the water is heated into steam to the place where that action expresses its function. "Tissue cells" are at the external end of that fibre, the same as an electric globe is at the periphery of that electric wire. Again we refer you to the electric wire wherein efferently there exists a wire between a dynamo at one end and an electrical device which expresses the electricity at the other. Carefully observe the creation, transmission and expression in that work, and you will find a close running mate to it in man.

The tissue cell acts as a passive committee of one to receive that impulse ("reception") or those impulses as they come. Following the acceptance, specific action takes place; this is typically the *physical personification* in which *the tissue cell personifies the object for which the mental impulse was created or made in the brain cell*. Personification is the *expression* of the personal thoughts of the intelligence behind. It is the realization that our Educated minds have that *life* is still and ever present in that body. Life is only known, judged or weighed by its quantity, quality and other attributes expressed by any action of matter. That is what I am doing now with every motion that I make. That is what my stomach is doing with my dinner. It is what is being done continuously throughout my entire body. My feet, through the expressions of functions created in the mind of my brain, are what hold my equilibrium and keep me, as a unit, from falling over. We call that *expression* "Expression" of what? We must have something to express and a place to express that something. That "something" is the mental impulse which was conceived because of a necessity the ways and means of which were intellectual in every step. It was the adaptation that was expressed intelligently through the physical medium. The character of expression receives a special name to designate its qualifications, such as secretion, excretion, calorification, etc. The technical name for expression is "*function*," hence, in logical order, it must receive its scientific term. As I stand balanced on both feet, even if I am, educationally, thinking of something else, my physical body, internal as well as external muscles, are always balanced; this but proves the singleness of the capability of the work of each mind in one

division. As long as those Innate currents can go through the processes enumerated without being hindered in any way, then that normal function, which personifies the creation, is known as equilibrium, *coördination*, harmony—"Harmony" between the creation and expression.

I have taken you through the efferent material and immaterial intricacies of a normal complete cycle. I shall now reverse this order and start with coördination, as being expressed at tissue cell, and carry you through the intricacies as brought up in the afferent half of the same cycle.

We start with *coördination*, then *tissue cell*, and *vibration*. "Vibration" of what? Every action makes certain numbers of atoms or molecules change position and form and it is this disturbance of atoms at the periphery of a nerve which we call *impression*. The character of the impression is determined by the rate of vibration and the volume of atoms disturbed. "Vibration" expresses the quantity of transposition that takes place between the various qualities and kinds of atoms and molecules.

NORMAL COMPLETE CYCLE—POSITIVE VS. NEGATIVE.

Efferent Half.

Universal Intelligence (positive).
 Innate Intelligence (positive).
 Mental (positive).
 Creation (neutral).
 Brain Cell (negative).
 Transformation (neutral).
 Mental Impulse (neutral).
 Propulsion (neutral).
 Efferent Nerve (negative).
 Transmission (neutral).
 Tissue cell (negative).
 Reception (negative).
 Physical Personification (neutral).
 Expression (neutral).
 Function (neutral).
 Coördination (neutral).

Afferent Half.

Coördination (neutral).
 Tissue cell (negative).
 Vibration (neutral).
 Impression (neutral).
 Afferent Nerves (negative).
 Transmission of vibration (neutral).
 Brain cell (negative).
 Reception (neutral).
 Mental (positive).
 Mental Interpretation (neutral).
 Sensation (neutral).
 Ideation (neutral).
 Innate Intelligence (positive).
 Intellectual adaptation (neutral).
 Universal Intelligence (positive).

NORMAL COMPLETE CYCLE—ABSTRACT VS. CONCRETE.

<i>Efferent Half.</i>	<i>Afferent Half</i>
1. Universal Intelligence (abstract).	Coördination (abstract). (concrete.)
2. Innate Intelligence (abstract).	Tissue cell (concrete). Vibration (abstract).
3. Mental (abstract).	Impression (abstract).
4. Creation (abstract).	Afferent nerves (concrete).
5. Brain cell (concrete).	Transmission of vibration (abstract). (concrete.)
6. Transformation (abstract). (concrete.)	Brain cell (concrete). Reception (abstract). (concrete.)
7. Mental Impulse (abstract).	Mental (abstract).
8. Propulsion (abstract). (concrete.)	Mental interpretation (abstract). (concrete.)
9. Efferent nerve (concrete).	Sensation (abstract). (concrete.)
10. Transmission (abstract). (concrete.)	Ideation (abstract). (concrete.)
11. Tissue cell (concrete).	Innate Intelligence (abstract).
12. Reception (abstract). (concrete.)	Intellectual Adaptation (abstract). (concrete.)
13. Physical Personification (abstract). (concrete.)	Universal Intelligence (abstract).
14. Expression (abstract). (concrete.)	
15. Function (abstract). (concrete.)	
Coördination between (abstract). (concrete.)	

This can be further compared to a telephone system wherein there is a constant current of forces being sent over the wires, especially when you are connected with the party you want; then the current is flowing freely between your phone and theirs, in fact, this is what occurs when "central" connects you with them, she "cuts in the current." As soon as you talk you cause transposed action of the same units of electrical energy

(which vary in form and rate of vibration) so that when "a" vibration reaches the other party they receive it for what it is, the letter "a," etc. This can be illustrated again with sweeping, wherein you are setting into action units of power which cause certain atoms or molecules of dust to fly through the air. Gunpowder is *set off*. What is "set off?" Multitudes of foruns in that powder are set into violent agitation, consequently explosion. Equivalently the vibration of foruns in ether will be violently misplaced into different forms, and are wafted through space. You hear it. You "hear" what? This transposed form of units of energy reach your ear, where the quantity, quality, speed, etc., of this construction, makes an impression, which reaches the mind where interpretation takes place. The knowledge gained is that I "hear" a certain concussion of forces which is of so great a volume and then recognizing the fact that the earth has trembled (by the impressions received from the feet), I put two and two together and then reason that I have heard a gunpowder blast. The volume of the "sound," comparative with the immensity of the earth's trembling, permits him to judge how far away the explosion was. You could not nor would not be aware of that fact if it were not for the vibration of the atoms that intervened between you and the place where the gunpowder was exploded. *Normal* vibration follows normal action. The degree of volume of the interchange depends upon the intensity of action.

Action of tissue cells calls for transposition of its protoplasm, therefore the transposition of energetic units must correspond. That distinctive "action" is its function, hence we have had expression preceding this step. When vibration reaches the periphery of *afferent nerves*, it sets in motion protoplasmic atoms of those bodies, hence it ceases to exist in the form of vibration any longer but from that on is an "impression." "*Afferent*" nerves always going *toward* the brain. The vibration would never reach the brain if it were not for the transmission of that impression. "Transmission" must show something to be transmitted and must further have a *destination*. *A message is not a message unless it had a starting point*, a path to go through, and a place to be delivered. The impression finally reaches the *brain cell*. The protoplasmic atoms of the brain cell open and re-

ceive the characteristic impression during the momentary period of *reception*. The "reception" and expulsion processes of the brain cell are much like the actions of the heart, wherein that viscus expels and receives, known there as diastole and systole, when speaking of the times of rest and action. There exists a similar action within brain cells the same as in any and every other expression in any tissue cell. During the period of passive reception, this impression is received within the portals of the "mental" establishment. We again call your attention to the linking or making as one the mental with its action in the physical. The mental activity has action (when in relation with the physical) the same as any physical propensity has action (when in relation with the mental), and it is the action of the immaterial upon what the material has received that is the *mental interpretation*. The product of interpretation (using this word in its fullest sense as set forth by Webster) is *sensation*. Sensation is the conclusive knowledge that intelligence places upon some one impression—ultimately all sensations work to one finish—determining whether it is beneficial or detrimental to the common good of the body. The receiving of impressions from many sources, such as the eye, ear, nose, hands, tongue, etc., and all combined to one ultimate conclusion and the sum total of these sensations from many places would be an *ideation*. Without *Innate Intelligence* all of this would not have been possible.

The impression showed a circumstance that had to be dealt with. Without this our object of these cycles would be useless, but the knowledge has thus far been gained that "Here is a condition that must be dealt with intellectually, therefore the necessity to act pleasantly, or unpleasantly, quickly or slowly, strongly or weakly, with harsh or soft measures, etc., upon the things sensed either internal or external to the body." We do similar things with the Educated; why not in a more dignified, forcible, voluminous, and effective manner with the Innate mind? It is this adaptation which represents the internal accommodation that takes place to the external thing which is detrimental or needful to the atoms of the body. For instance, I stand heavily upon one foot. While I sway, yet impulses are being variously distributed just enough to keep the various muscles in a state of "tonic" equilibrium. ("Tonic" is used although a misnomer in its conception.) There is a normal adaptation

through the complete normal cycle and a lack of it in the abnormal or incomplete cycle. *Your* educated thoughts did not keep the muscles equally or unequally contracted over both legs, in fact to try and study one leg when it is performing its functions is usually enough to stagger many medical men, let alone the governing or controlling of its functions. Innate Intelligence is the fellow that governs those functions. It is that intelligence which regulates the flow of the currents efferently to each particular place she sees it is needed.

As the brain cell is receiving the impressions the tissue cell is also expressing the impulse. The proximity of the impulses is similar to a continuous chain or current of force and the same condition afferently makes this flow of impulses and impressions so constant that if one unit were to lose its place in the progressive work it would allow the value of the action within the atom to decrease, and if many of them were interfered with it would make that condition noticeable to man, and if the quantity were voluminous then man would suffer from the lack of them. Rhythmic work in all parts of the body, following as a consequence of the currents, providing transmission is normal, is found throughout all parts. One cycloforun, if abnormal, would not be detected by the finite mind yet the Innate mind would at once detect its differences from the normal and immediately begin the process of adjustment providing that were a possibility. Innate Intelligence is accurate in all phases of work.

As long as currents are working in complete harmonious cycle order, there can be only one possible result, the cell fulfils the duty for which it was originally intended. It does nothing else and could not if it wished. There is only one possible issue and that is that that tissue in composition and all phases of actions is normal, *health*.

MECHANO-ELECTRICAL CYCLE.

Foruns + cells = life.

Cells — foruns = death ("death" is life of a lower form than ours).

Layer + layer of earth = strata.

Strata + pressure or weight (gravitation) = compression.

Compression = change in form. The pattern changes to correspond to environment—intellectual adaptation.

Foruns + cells (of right kinds) form all the subterranean vegetable and mineral formations.

Coal grows and increases in quantity, underground, as does woods above. Compression is going on simultaneously with expansion, one below and the other above. This is the cycle of deep and superficial changes of earth that are constantly being transposed. Condensation is the reducing, deep under the ground, of much into smaller space; expansion is the unfolding process, superficially, of little into much.

Wood, the product above ground and coal, the product below, as well as gases and some other minerals, will burn, giving vent to heat as one attribute. There are others, but for our illustration we shall deal with the foruns that are liberated during the process of expansion under the expression of preceding heat units. We have to do with the burning of wood or coal insofar as it is daily used to an end. Steam itself is not power but foruns + steam = "steam power." The same kinds of foruns are in steam as in electricity. Electricity is a more voluminous state of condensation or concentration of foruns, passing at a greater rate of speed than we find in vegetation or even steam; consequently, to get electricity, we start at the low state of quantity of foruns plus mechanical actions of engine cells and step the quantity of foruns to a higher degree. We make machinery which the low vibration can run and have that machine equal to a product which makes greater condensation of foruns in other materials possible. Foruns are utilized in the commercial world in concentrated form, condensation being the product of liberation of other foruns.

Electricity is a "natural power," although in its original state it cannot be commercially utilized; therefore, man steps it up or down by mechanical devices. "Steam power" — "water power" and other natural expressing forces are utilized by man to make greater electrical powers. The smaller or more utilizable "natural" force processes move the first machine, which is especially adapted to concentrating a greater volume of foruns in smaller space. Steam or water power runs the dynamo which makes electricity. Dynamo absorbs in volume, its product is electricity.

Speed of expression — quantity of delivery following a given unit of transmission.

Review.—Water + heat + boiler = *creation* of “steam power.”

Boiler + pipes + “steam power” = *transmission* of “steam power.”

Engine + pipes + “steam power” = *expression* of “steam power.”

Dynamo + engine + expression = *absorption* of electrical units.

Wires + dynamo + absorption = *transmission* of electrical units.

Motor + wires + transmission = *expression* of electrical units.

Multiple absorption of electrical foruns = absorption of electricity.

This cycle presents a mechano-electrical cycle as it is utilized in and by mechanical things wherein electricity is the power utilized to run the machine. There is a class of practitioners and a theory of electro-therapeutics. This cycle does not substantiate the theory under which they are working. The currents in man are made *in man* by special intelligent factors in specially prepared places. Any electrical current or electrical foruns which may be added to or applied by man to man is like applying the roughest, crudest, immaterialities and expecting the best product. Electricity is an ignorant, uneducated, unintelligent power. Mental impulses are educated and intelligent in their creation, transmission and expression, therefore it is impossible to expect the rough electricity to do the work of finished mental impulses. The transformation which universal foruns go through is purely an internal function and is so superior in its work that educated man cannot supplant or assist its making with electrical devices of any sort. The mechano-electrical cycle cannot be applied to man.

Iron cells + more foruns = boiler and pipes.

Foruns + heat + water = “steam power.”

Foruns + boiler + steam = retained “steam power.”

Boiler + pipes = continued passageway.

Foruns + pipes + retained “steam power” = retained transmission of “steam power.”

Cells + foruns = iron and other metals.

Iron or other metals + more foruns = engine.

Pipes + engine = continued passageway.

Foruns + engine + retained “steam power” = retained transmission of “steam power.”

Cells + foruns = iron and copper (negative material to receive but positive material to expel).

Iron or copper + more foruns = dynamo.

Dynamo + expressed "steam power" (dynamic action) = absorption of foruns.

Speed of absorption = quantity of absorption per given unit of time.

Cells + foruns = copper.

Copper + more foruns = copper wire.

Copper wire + centripetal connections with dynamo (continuity of matter) establishes the continuity of transmission of foruns.

Speed of transmission = quantity of delivery following a given unit of absorption.

Cells + foruns = any electrical device.

Any electrical device + more foruns = expressing medium.

Expressing medium + connections with periphery wires (continuity of matter) establishes the continuity of expression of foruns.

	<i>Abstract.</i>	<i>Concrete.</i>
	Foruns —————	Atoms
Multiple	Foruns —————	Multiple Atoms
	Foruns ————— + —————	Atoms
	or	
Multiple	Foruns ————— + Multiple	Atoms

Continuity of foruns + continuity of atoms = electricity in dynamo

Absorption, induced by mechanical movement of the dynamo, means *continued* absorption, steady continuity — a current of foruns passing *into* matter.

Wires, continuity of matter and continuity of foruns, proves the continuity of both with the dynamo. Wires *transmit*, they do not absorb; they take *through* matter what comes to it.

Motor, continuity of matter and foruns — a motor to express action. The cycle, starting from absorbing cell to expressing cell, must be both efferent and afferent.

Multiple absorbing cells = a dynamo.

Multiple transmitting cells = a wire.

Multiple expressing cells = a motor.

Electricity + more electricity = the passing onward of circuits of electrical current.

The progressive phases, analytical and synthetical steps necessary to reach the uppermost steps, would be as follows:

Universal Intelligence.

Multiple Complete Normal Cycles.

Products.

1. Water; 2. Vegetables; 3. Metals; 4. Psychophysical man. The educated portion of No. 4 utilizes any or all of Nos. 1, 2, 3 to the end of accomplishing an evolutionary change—hence, thoughts materially expressed.

Cells + foruns = water.

Cells + foruns = iron.

Cells + foruns = wood or coal.

Wood or coal = more foruns = heat.

Water cells + more foruns = steam.

We have carefully laid our foundation for *the ideal*, the supreme test by which we wish to measure everything. After all, comparison is what produces reason, and following reason we have the better or worse judgments. What is "pleasing" to us is the "right" opinion, what is "unpleasant" is the "wrong" thought. Every person has their physical ideals, that they try to imitate. "He is the personification of honesty, manliness, ability, etc.," is perhaps your manner of saying that he is *your* ideal. We feel that there must be a standard, something towards which we can work. It is well known that the best of laws, rules, and principles are not always lived up to, unexpected accidents deprive us of what we should normally have. But where is the person that has defined "*normal condition*." What, how much, or how little is understood by its use? The physician aims to make a man well, but what is "well"? What is "health"? Who has as yet set us a standard for which we could work? Where is the student, artist, or philosopher that has, to date, set a goal that every person works for, educationally, and should work for Innately through expression and then defines it in writing and has the practical work to substantiate his statements? Again I say, where is that man? We search through the therapeutical records for the measure that he intends we should work by, but we find it woefully absent other than "Try to get a person as well as you can, and then dismiss him." We look to osteopathy, next to the youngest boy in the field, and by far the most egotistical for his age, thinking that surely they must have a gauge, crite-

tion, exemplar, type or model that they are aiming to improve the expression of the human family upon. They claim to have a new *science*. A "new science" calls for new principles and laws, or "new" interpretations of the universal law. Does it embrace a new philosophy or the same old therapeutical, superstitious mythical observations, with a new dress? Alas the latter is only too true. Are we thus to leave the case to the physician or osteopath who have not set a standard to say when his patient is well? His patients may feel better and think themselves normal, but is he? Without a set gauge, who can tell?

We look to Chiropractic and we find that its model is perfection, its gauge is exact, its measure the full one, its criterion the Maker himself, the rule is that of the supreme law, the type is without a flaw, therefore we can justly say that its standard is a basis upon which all the rest depends. He has a creation which is always perfection, the next consideration is to see that each intermediate step is equal. He has a destination that his efforts are constantly being directed to reach. I have, in the preceding cycle, set a standard, its normality is well defined. "Normal" is a word that we can use and know just what boundary lines it has and just what quantity, both in the material and immaterial, it should express. "Abnormal" both in the immaterial forms as well as the material atoms and molecules. It expresses some basis to the mind of every Chiropractor. To therapists, though, it suggests an unfathomable muddy hole in the ground filled with superstitious devils of unconquerable size and most horrible forms. It shows that there is an ideal that *he* (the Chiropractor) is giving adjustments to establish in that body. It not only means the restoration to normal of one function but all. It means that he is setting a pace not only in philosophy but in demonstrable results which are already speeding with such a pace that no measurement can be kept; tearing such holes into the therapeutic walls that armies can pass through and draining the fanatical sloughs until their depths appear before us and at the bottom, and in the water itself, we find our best friends and the prettiest creatures that man has ever seen.

CYCLE OR LAW OF NUTRITION.

BY GEORGE D. CORWIN.

(P. S. C., 1909.)

We must conceive of all cycles or laws as having their origin or starting point in Universal Intelligence. Therefore, in a cycle of nutrition, we must start with Universal Intelligence and trace the steps in logical order—as nearly as we may—from the abstract to the simplest form of—what is to us—concrete living substance, through this simple composition, to the most complex living organisms known to us and to indicate the successive steps or changes taking place to expand each in its successive turn. In other words, indicate *that which builds* or nourishes these organisms and the *processes* by which these organisms are built. While the law of nutrition comprehends almost innumerable cycles, I will endeavor to state *the law* as one large cycle which in itself is composed of smaller cycles, which form arcs—so to speak—of the great cycle which great cycle circumscribes many minor cycles. Oftentimes these minor cycles can only be mentioned. We cannot attempt to trace each one in detail, and inasmuch as they would necessarily be so similar to each other, it would be largely repetition to do so.

We will start, then, as did Moses, and, so far as I am informed, all scientists of repute, with the herb or grass as the first form of concrete life, which is able to draw its nutriment direct from the elements as existing in the soil, water and air, or atmosphere, when these things have been modified by heat and light from the sun. That is, when Universal Intelligence has implanted itself into these things, then plant life becomes possible. Skipping over the question as to whether the seed or the plant came first, while we know the plant to be the parent of the seed, we will take popular conception of the seed being the origin of the future plant. We now have the seed, deposited in the soil, which is permeated more or less with water and air and charged with Universal Intelligence.

Here it seems perfectly legitimate to apply the Complete Normal Cycle, which has been originated by Dr. B. J. Palmer and applied to man, to the expansion of the plant.

Vegetable Cycle of Nutrition.

1. Universal Intelligence (which surrounds the seed and, in fact, permeates all space).

2. Innate Intelligence (of the plant, which is that Portion of Universal Intelligence that directs the plant in drawing to and incorporating into itself those material and immaterial constituents from its environments which are essential to its nutrition).

3. Mental.

4. Creation.

5. Brain Cell (for the plant has a brain and a mentality).

6. Transformation.

7. Mental Impulse.

8. Propulsion.

9. Efferent fibre (for a plant has in its structure that which is analogous to the nerve in the animal).

10. Transmission.

11. Tissue Cell.

12. Reception.

13. Physical Personification.

14. Expression.

15. Function.

16. Coördination, the final step on the efferent half.

Returning on the afferent half we have:

1. Coördination.

2. Tissue Cell.

3. Vibration.

4. Impression.

5. Afferent fibre.

6. Transmission of vibration.

7. Brain Cell.

8. Reception.

9. Mental.

10. Mental Interpretation.

11. Sensation.

12. Ideation.

13. Innate Intelligence.

14. Intellectual Adaptation.

15. Universal Intelligence.

As stated before, *it seems perfectly legitimate* to apply every step of the Complete Normal Cycle—as above—to the plant, because the plant is being builded from

a pattern as truly as the animal, and there occurs transmission of nutritious materials from one point to another within the plant in the process of its growth or expansion. I cannot conceive how these transmissions and functions could take place and the plant mature to a perfect form, which would correspond in detail to the pattern for that particular species of a plant, without there being a centralized and coördinated intelligence to direct these transmissions, and which would at all times be kept informed as to the necessities which exist and the results being produced.

In applying the Complete Normal Cycle to the plant, however, in this discourse—I wish to confine these steps to the process of nutrition in counter-distinction to the general conception of animal activities when the cycle has been applied to man. The steps are as follows: Expansion of cells through

1. Reception of food through roots and leaves.
2. Conveyance of these foods to all parts of the plant, where they are to be combined to form the changeable consistency of tissues.
3. Metabolism.
4. Taking up of wastes.
5. Excretion.

The substances excreted by the plant have an important relation to our next cycle; the Animal Cycle of Nutrition, for the plant does not depend to the same extent upon oxygen, or oxidation, within its tissues, to combine the different elements in the nutriment conveyed there, as animals do. And while plants do utilize some oxygen, they are largely dependent upon external heat for life and growth. On the other hand, there are two classes of animals. One class has an internal heat-producing apparatus, in which much oxygen is consumed, and a large volume of carbon dioxide is formed. This class is called "warm-blooded." The other class more nearly resembles the plant in these particulars, and are called "cold-blooded." The "warm-blooded" class includes man and most of his particular friends, therefore we wish to confine our attention to them primarily. The carbon dioxide thrown off by animals is rich in food values to the plant, and after receiving large quantities of this, the plant expels the oxygen as nearly free oxygen, or at best the excrement of the plant is rich in oxygen, which makes it

a rich and vital factor in the nutrition of animals, birds, etc. This is only one of the ways in which the vegetable and animal cycles overlap. For the animal—as will be seen in the animal cycle—does depend upon oxygen and oxidation within its tissues, and throws off heavy volumes of carbon dioxide, as well as other substances, which are essential to plant life.

While I do not believe what I have stated can be questioned or disproven, I do not wish to be understood as saying that plants would, or could, breathe the breath of the animals direct, or subsist without a supply of comparatively pure air, any more than animals could breathe the breath of the plants direct and subsist, when supplied with this, without a supply of pure air; that is, these excrescences must be modified by, and mixed with, other elements existing in the atmosphere and soil before they can be taken up and utilized by the other kingdom.

The even more direct connection between the two cycles takes place when the animal eats the body of the plant and the plant eats the body of the animal in its turn. In fact, I have chosen to call this a separate cycle under the name of the Return Cycle, and have assigned it the third arc in the great cycle, or Law of Nutrition.

Animal Cycle of Nutrition.

Separating the Animal Cycle of Nutrition—as distinctly as we may—from the cycles which interlace with it, we have, briefly: The Normal Complete Cycle, repeated, charged with trophic impulses—

- | | |
|----------------------------|-----------------------------|
| 1. Universal Intelligence. | 1. Coördination. |
| 2. Innate. | 2. Tissue Cell. |
| 3. Mental. | 3. Vibration. |
| 4. Creation. | 4. Impression. |
| 5. Brain Cell. | 5. Afferent Nerve. |
| 6. Transformation. | 6. Transmission of |
| 7. Mental Impulse. | Vibration. |
| 8. Propulsion. | 7. Brain Cell. |
| 9. Efferent Nerve. | 8. Reception. |
| 10. Transmission. | 9. Mental. |
| 11. Tissue Cell. | 10. Mental Interpretation. |
| 12. Reception. | 11. Sensation. |
| 13. Physical Personifica- | 12. Ideation. |
| tion. | 13. Innate Intelligence. |
| 14. Expression. | 14. Intellectual Adapta- |
| 15. Function. | tion. |
| 16. Coördination. | 15. Universal Intelligence. |

The steps necessarily implied are :

1. Reception of food, usually at the mouth.
2. Mastication.
3. Salivation.
4. Deglutition.
5. Digestion of food in the stomach and intestines.
6. Taking up of the digested food from the alimentary tract and conveyance of this food to all parts of the body by the serous circulation.
7. Reception of oxygen at the lungs.
8. Conveyance of oxygen to all parts of the body by the blood.
9. Anabolism of tissues.
10. Katabolism of tissues.
11. Taking up of wastes and carrying of the same to the organs of excretion by the serous circulation.
12. Excretion of urea, carbon dioxide and water by kidneys, lungs and skin.
13. Expulsion of these substances, and also fecal matter from the bowels which has never become in any real sense a part of the body or an excrescence, but simply waste or unusable matter.

Return Cycle.

While it really comprehends both of the others, and also a considerable range and amount of chemical change outside of, or between, what might popularly be considered to be strictly included within the others, it blends closely with them and forms the link between. It is the complete mutual exchange between them. As stated in a preceding paragraph, each kingdom breathes the breath of the other, and eats the excrescences and body of the other.

The steps implied are :

1. Creation by Intelligence of the substances found, which are a large variety of chemical compounds or products; apparently, of chief importance among these are heat and moisture.
2. Transmission or Transposition of composite forms and the transportation by atmosphere, law of gravitation, activities of animals, etc., of the elementary factors of which these are composed, so that they may come in contact with each other.

3. Reaction taking place between them when they do come in contact.

These reactions are so varied and complex that I shall not try to state more than enough to demonstrate that they do take place in accordance with law or Intelligence. This can be done most conveniently through the use of chemical formulas. Yet in giving these formulas, I shall not try to write the balanced equations for all the reactions taking place in the processes of growth and decay mentioned; or concern myself about the elements or compounds that may be present, or left over, when speaking of a few which I have selected to illustrate the point I seek to establish.

For instance, we will take two typical vegetables, wheat and the potato, springing from soil which contains the elements necessary to promote their growth. Wheat will take up relatively heavy percentages of ammonia (NH_3 or Nitrogen compounds) and Calcium Phosphate, $\text{Ca}_3(\text{PO}_4)_2$, Carbon Dioxide, CO_2 , and water, H_2O . The potato takes up less nitrogen, but a relatively heavy percentage of Carbon Dioxide and water. The wheat kernel contains starch ($\text{C}_6\text{H}_{10}\text{O}_5$) and proteids, a simple formula for which is CHONS . The tuber of the potato plant contains principally starch and water. When these have been assimilated into the animal body, we would have within that body all of the elements which were taken from the soil and the atmosphere by the plant, and combined in much more complex compounds, as fats ($\text{C}_x\text{H}_{10x}\text{O}_x$) (formula variable) and proteids $\text{C}_{72}\text{H}_{11}\text{N}_{18}\text{O}_{22}\text{S}$ (formula variable). We have now traced the elements from the soil, in which we might say potential energy was relatively low, to high potential energy within the body of the animal. This living animal throws off carbon dioxide and water from the lungs in breathing, and urea, (NH_2) CO , through the urinary system, every day of its life. Finally, when the animal dies, putrefaction, accompanied by bacteria, sets in. The chief compounds produced by this process are carbon dioxide, water, ammonia (NH_3) and Hydrogen Sulphide (H_2S). These are again diffused into the atmosphere, or reabsorbed by the soil. Thus we have traced the chemical elements from the soil and atmosphere through the vegetable and animal kingdoms and back again to their original starting point.

Of course, we recognize that within the vegetable and animal cycles, as described, numerous minor cycles are

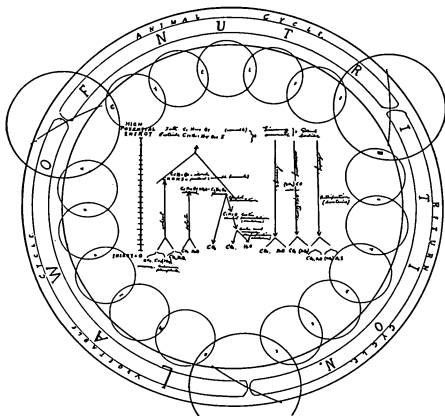
all the time taking place. For instance, in the case of the potato, the starch can be changed into glucose by the addition of a single molecule of water, that is, $C_6H_{10}O_5$ plus H_2O equals $C_6H_{12}O_6$. This glucose, in turn, may be changed into alcohol, C_6H_6O , and carbon dioxide, CO_2 , in the process of fermentation. As this vegetable breaks down or decays we get also acetic fermentation, accompanied by bacteria, acetic acid or vinegar, which finally breaks up into carbon dioxide and water. Thus one plant may be eaten by another plant, over and over again, animals of certain species, the custom of eating animals of other species, or even members of its own species, is common. Again, oftentimes, the plant eats a portion of before the plant has been eaten by an animal; and among itself, and all animals do likewise. I dare say that not a year passes but each person turns upon and devours a portion of his own body.

Perhaps a couple of illustrations to explain the last two statements I have just made should be given. For instance, a leaf of a cabbage plant is broken off, it decays and gives off carbon dioxide, which the living cabbage may breathe in. Also, some of the other chemicals may be again taken up by the roots. Again, all men fast more or less for various reasons, at different times, and at such times the surplus fats of the body are broken down and consumed as food for maintaining life.

Explanation of the Schematic Diagram.

The great circle, bounded by the two heavy lines, represents the *law* of nutrition. You will note that this great circle has been segmented by three heavy lines into three arcs. Within these arcs and slightly overlapping the segmenting lines, are described three separate circles or loops. (I could not make circles here to represent what I wished, so I used loops, which really form the most of the substance of which these arcs are composed. That is, the great circle [cycle] is built by uniting these three cycles or loops.)

At the middle point of the lines which segment the great circle and at the same time join the three loops together, small circles have their center. These small circles represent the interbreathing of the breath of the other, between the two kingdoms (the animal and vegetable when that circle is considered) and also the utilizing



of the excrescences of one by the other as food. When placed between the animal and return cycles, and the return and vegetable cycles, they represent the intimate transitions between life and death, principally the rarer diffusions of the chemical changes which may be carried in the atmosphere.

The overlapping of the loops at the segmenting lines represents the more material or direct contact between the three cycles when animal eats vegetable, and vegetable eats animal in turn; and when dead bodies pass into soil and from soil into vegetables again.

The still smaller circles represent the minor cycles, such as when plant eats plant, and animal eats animal, or when one chemical reacts upon another, within the soil or in the atmosphere, or when a plant or animal consumes a portion of itself as food, that are all the time taking place within the three larger cycles and blending with them, and with each other more or less, and thus forming a substratum, so to speak, of the great cycle or law of nutrition.

The spaces between the bounding lines of the great circle and the loops; also between the smallest circles and the loops may be said to represent the atmosphere, soil, etc.

The schematic chemical diagram within is self-explanatory. Upon careful study, therefore, it needs no explanation other than that it represents some of the changes which take place, and the order in which these changes take place.

The open arc of the small circle at the bottom represents the entrance of the immaterial, or the point of ingress where the immaterial forms join the matter which composes the bodies and substances which are represented in the chart, and which have been the subject of our study.

Positive vs. Negative.

Positive—Having a real position, existence, or energy; existing in fact; real, actual; opposed to negative.—*Webster.*

Negative—The opposite of positive, having no real existence, or definite movement.

Positive and negative factors should be considered in every proposition submitted anywhere in any business. Many times it is dealt with as a known quantity; at other times they are acted out without consideration.

The terms positive and negative have not been universally applied to the cycle, because of their having more or less of an established connection with present studies of currents through material form. In electricity the "positive" is the efferent, the "negative" the afferent. When applied to the current alone we shall make the same distinction as electricity—the positive current, efferent; the negative current, afferent. We shall use the "positive" when referring to the intellectual currents, afferent and efferent. The "negative" is the material or substance through which the positive currents pass. It is the unity of positive with negative (energy through matter) that gives us a neutral and equal distribution or division, as either is not alone, nor is either one all, but one-half of the unity of the two. Without the positive the negative would continue to be negative, it could have nothing to give, offer, construct or issue because of the absence of that "positive" attribute which

creates. Without the negative (matter) nothing could take definite shape or be formed to an end that would show the utility of negative things. When the positive is drawn, absorbed or concentrated into the negative, or surrounds the negative with positive, then we have an interblending of one with the other, a joint relationship of opposite character, not antipoidal but necessarily harmonious, until *each* loses its identity, when both are working at normal in quantity, quality, speed, etc., according to normal circumstantial adaptations, *we could have no positive or negative terms to use.* One will have lost its identity with the other and vice versa, and out of the two, both being normal, has been born a greater or third identity—the neutral, or state of equality.—*Health.*

In everything, and preëminently man, we have the two prominent factors. The positive-energy and negative-matter. When the person is dead, no life, no currents. The positive current is ever circulating through the negative matter. When the person is dead, no life, no currents in composite number. When all signs of activity of positive existence is minus, we say the body is negative; that is, he has assumed the original form of all matter which is without positive circulatory currents. Where the positive current has gone to when it does not exist in a negative body is a problem which man has yet to solve.

We can refer to the state of being a man as a more positive or more negative one. We do this, comparatively, when we size up two or more functioning persons. One person may have more positive through negative action than others. Another person has little negative action, showing less of the positive in the negative. We say the healthy, active, ambitious, energetic man is a *positive* speaker, a *positive* doer, etc. We are but referring to the comparative state of equality or unity of the two.

We can see in such cases the duality of positive plus negative, equaling the neutrality of the positive that is going through the negative. The state of being in this man, at such times of good health is neutral. He is the third party. Neither the positive nor negative halves predominate. They have lost their identities to make the normal, psycho-physical, equal being.

Take the person that is sick—a partial flow of the positive current through his negative matter—we call

this disease—inequality—incoördination, between positive and negative. There is more negative than positive. Educationally we recognize the negative quantities, we observe the negative side of this as well as other diseases. We think we are wise when we describe the negative conditions of chemistry, urinalysis, bacteriology, anatomy, etc. But we are far from telling much truth. We have overlooked the absence of *positive* that should reënter that overamount of negative restoring it to a state of neutrality. In other cases we have overlooked the excessive quantity of positive per the quantity of negative given it to work through, naturally the negative is carrying an overload—excessive function exists. Again, a portion of the positive is absent through a portion of the negative. That which is absent in both states may be equal in quantity of each, yet the sum total of those parts of the unit are not equal with all the rest of the positive and negative parts of the same units.

The paralyzed arm is negative. The currents behind the subluxation are positive. To get the two together, in the arm, is to make that arm a neutral producer with neutral products. It was predominating with negative; after adjustment it is neutral. The corpse, while an extreme example, is similar; is absolutely negative, it does nothing, expresses nothing, it is not a real existence, etc. To give it "life" (commonly called) is to restore positive currents which immediately places the negative matter into the third state—a neutral one.

"Neutral—Not engaged on either side, not taking part with or assisting either of two or more contending parties."—*Webster*.

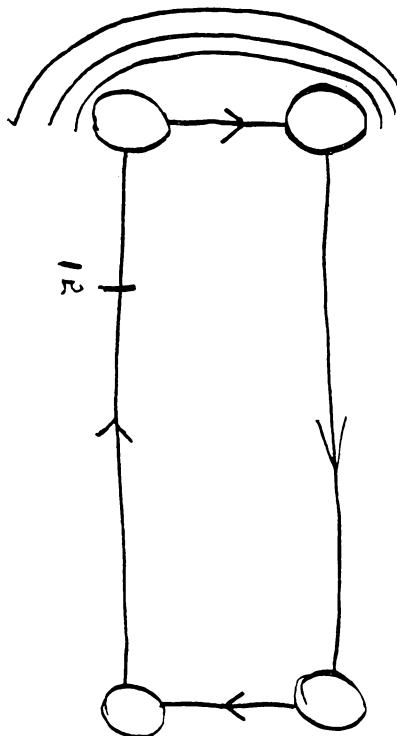
In a state of health, *ideally considered*, the current and its existence would be manifested, although its individuality would have been lost. It, like the stomach, would be a thing we would not know we had, until something with it got wrong. The negative, if healthy, would perform its functions without so much as a necessary thought upon our part, therefore would not require our attention, showing that it is lost to the state of being negative. The neutral state would be the only existence that could or would exist as soon as Chiropractors can restore the full positive conditions to the full negative ones and when this is done, we have made a neutral existence.—*Health*.

Chiropractors are making the positive neutral with the negative; the negative equal to the positive, and the positive and negative as one coördinate whole, not only in one part that we recognize is incoördinate, but in all parts with all divisions but all sections as one positive and negative composite unit.

ABNORMAL CYCLE.

<i>Efferent Half.</i>	<i>Afferent Half.</i>
1. Universal Intelligence.	1. Incoördination.
2. Innate Intelligence.	2. Tissue cell (abnormal in function).
3. Mental.	3. Equivalent vibration.
4. Creation.	4. Equivalent impression.
5. Brain cell.	5. Afferent Nerve.
6. Transformation.	6. Equivalent Transmission.
7. Mental Impulse.	7. Brain cell.
8. Propulsion.	8. Reception.
9. Efferent Nerve.	9. Mental.
10. Transmission.	10. Interpretation.
11. Concussion of forces. (Awkwardly applied.)	11. Equivalent sensation.
12. Subluxation.	12. Equivalent ideation.
13. Interference with transmission.	13. Innate Intelligence.
14. Tissue cell.	14. Intellectual adaptation.
15. Reception.	15. Universal Intelligence.
16. Excess or lack of personification.	
17. Excess or lack of expression.	
18. Excess or lack of function.	
19. Incoördination.	

It will be noticed that in the *Abnormal Complete Cycle* the successive steps from Universal Intelligence to the transmission of currents is the same. We will not mention them again but spend more time on the distinctive features which make this cycle different from the normal. Impulses are propelled through efferent nerves and concussion of forces permits some solid matter to drop on the soft and pressure exists. "Pressure" signifying that two entirely surrounding substances are always harder than another, and vice versa; that is, the



ABNORMAL CYCLE.

hard which induces compression upon the soft. What I mean by "concussion of forces" is this: I step up to you, and with force behind this arm, drive it into your abdomen. You did not educationally see or sense the fact that you were to be struck until after the blow had been delivered, after which you turned *with a jerk* and tried to defend yourself. The Internal (Innate through her creation, transmission and expression) offered resistance to the intrusive blows. The two forces clashing meant an example of a concussion of forces. I can offer no better explanation than this in addition to what is already contained in *The Science of Chiropractic*, Vol. 3, which deals with this subject under "Recoil." In coming down stairs, you think there is *one* step, you are prepared for it accordingly, and, with a jerk, followed by a jar, and possibly a shock, you find that *there were* two. You are shaken from head to foot. There is an example of how concussion of forces arises. There was more space to drop than you thought. It was met with a certain resistance which was more than your body was prepared to withstand, hence "concussion of forces." It is the expression following the transmission of the normal cycle that offers the greatest resistance to the external forces, or the inability of the internal currents to offer expression that makes them unable to offer resistance, hence the reverberations create a new subluxation or make a former subluxation worse. Subluxations *must have* a traumatic origin. While it is true poisons will, through traumatic mediate concussions, make a former subluxation more prominent in abnormal effects, yet the basis is the same, that external traumatism is one of a thousand ways necessary to make the *first* or *immediate* concussion. The coming together of the external with the internal forces is what produces the collision and causes the subluxation, regardless of location. Innate Intelligence has wisely tried to protect the spinal cord against such occurrences by making three spaces, the subarachnoidean, the subdural, and a small one internal to the pia mater of the spinal cord. Each of these is filled with a fluid which diminishes the jars that may occur. The liquid acts as a reducer to concussive blows, it is the mediate, the go-between. The vertebra in a subluxated form would not be so bad were it not that its normal or abnormal position is what determines the normal or abnormal size of the lumen through which

further currents ought to be transmitted. It is that which regulates the quantity of flow that can get to the tissues. It acts in the capacity of a gate which is normally open or abnormally closed, allowing equivalent transmission. This subluxation makes these intervertebral openings smaller, pinching the nerves, crowding them; the capacity of the tube that filled it before is made smaller, therefore less transmission.

How many of these fibers are impinged is one associate factor which determines the degree of the disease. Nerves are soft substances, bones are hard. The former are easily squeezed by the latter and then that continuous current of mental impulses, in addition to the degree of the pressure and the number of fibers involved, is impeded; the result is *interference with transmission*. We will produce that by drawing a line across that efferent nerve. (See illustration). From P't 1 to P't 10. P't 10 we have the current normal; from P't 11 on there is trouble. P't 14 is *tissue cell*. If the pressure is light it will act in the capacity of a rheostat. ("Rheostat," a contrivance for adjusting or regulating the strength of electrical currents, operating usually by the intercalation or resistance which can be carried at will."—*Webster*.) It increases the voltage and the action varies between a rapid and slow, regular, jerky, weak or strong, even to spasmodic functions. The "receptive" ability of these cells is now reduced. The absence of the first forum is what determines the first lack of reception, and thereafter each lack of paracycloforum portrays just how much or lack of receptiforum shall take place. The "*lack of personification*" (depersoniforum) means that we have a lack of expression (defaciforum). Following this we have a lack of the particular function or functions that are absent according to the attributes mentioned above. It may be a lack or an excess of heat, an absence of sweat or an excess of it; too little urine or too much. We might continue this diagnostic (fortune telling) phase endlessly. We term this state, lack or excess of action, *incoördination* (incoördiforum). "Disease" is a recognized word in the medical and osteopathic ranks and has a certain literal meaning. We have our interpretation of the word, meaning a dis-eased state between creation and expression, but even with this we do not want to use it, because many times we would be unable to offer the explanation for its meaning as we understand it,

therefore we shall use a term which implies more—*incoördination*. To have “incoördination” we must have two things between which exists this condition. When we use the words, harmony or inharmony, coördination or incoördination, we do so with the thought in mind of the triunity existing between the points of creation and the point of expression. There must be a oneness between these three immaterialities (creation, transmission and expression) and the three materialities (brain cell, nerve and tissue cell) to have health. The Chiropractor never refers to the incoördination between various sets of muscles. Creation must be as expression may be needed to meet the circumstances, or the expression must be in exact accordance with the creation. To have this condition the conveyors, the nerves, must act normally in transmission, and it is that (passive) state which we find absent in these abnormal conditions.

One of the given symptoms of abnormal efferent transmission where the afferent is normal, is “pain.” One tissue cell protrays a lack of action (dappliforun). Lack of vibration follows (devibraforun). If the protoplasmic atoms are jerky in action, then so will be the afferent transposition of atoms, hence the units of energy will take on the same rhythmic speed and qualities. If the cell works slowly, then the vibration corresponds. I strike the table ten times and you, with eyes closed, agree that it was ten times, no more, no less. I strike the table once and you agree. Why? The vibration varied. You can even tell which ones were the loudest or the softest. So in the human body. The infinite mind (mentiforuns) has created boundless work to be executed, but transmission is interfered with, therefore the superior mind cannot perform her duties in one or more cells. Only the supreme mind is capable of deducing those minute facts. The finite mind is bounded, limited, and is not great enough to detect the minute characteristics that the other half of man can do. Therefore the Innate Mind will detect little wrongs, even to the extent of sensing one tissue cell should it be abnormal, many times before the Educated mind; in fact, the latter mind does not detect abnormalities until they are of large volume and great consequence, showing the comparative difference.

Picking up the return or afferent half of this cycle, the next important abnormal step is that of *equivalent vibration*. The vibration always corresponds to the ac-

tion. Passing quickly we recognize the various passive and active states of the *equivalent impression, afferent nerve, equivalent transmission, brain cell, reception and mental*. Then occurs the *interpretation*. So far as the *process* is concerned, it is the same with the abnormal impressions as with the normal, the difference being in the presence or absence of the quantity to pass through the process. The material dealt with varies, in a material state, but the qualities of the materials passing afferently now are abnormal.

"Interpretation" of what? The impression that was started to the brain tissue cells. It started wrong, traveled awry, and when interpreted is found to still be unsuitable. *Equivalent* interpretation follows. We could not expect interpretation of something that was not received. Suppose the cellular action was eighty per cent of normal, the impression was eighty per cent of normal, therefore the interpretation must be equivalent. One hundred per cent of interpretation from an eighty per cent impression is impossible. The equivalent ideation and other steps remain the same to the completion of this one afferent half of this abnormal cycle. Let us not overlook the importance of what ideation has followed the development of these eighty per cent impressions that have come to this infinite mind. "*Pain*," in the stomach, in the bowels, etc., etc., is the product. Drawing an illustration we might say the picture was not a good one. The film has been exposed, the picture made, it has been taken to the darkroom and put through all the processes of development, has even printed the negative on paper with the hope that it would print up good, but a scrutiny shows that some of the essentials necessary to express perfect work have been totally absent, therefore the work is referred back to the expert as defective and not worth making pictures from, a condition that makes the photographers blame the "stock house" for sending out inferior goods. When "pain" is the interpretation after the development of impressions, and they "come up bad" and such is permanently existing in the human body, the physician blames the skies, air, animals, birds, flies, toads, lizzards, rattle snake juice, etc., etc., for not having been in the inners of this man enough to have poisoned him sufficiently so that this condition could not have existed, therefore the absence of these concoctions show to him they must be supplied. To

a logical photographer it shows the fault lies in his lens or camera, not in the stock house, the chemicals or any other party. If he will but fix that then the best of work is a possibility. To a *P. S. C.* Chiropractor it shows the defective actions of the tissue cells, and well knowing what makes normal action, he adjusts the parts and that condition which Educated mind calls "Pain" will not be developed when the conditions are such that they cannot have the material to develop them with.

The "pain" is purely a mental condition, just as pleasant, happy, unhappy, morbid, jolly, etc., are but mental, immaterial, abstract terms, *but without the physical such impressions could not have been originated.* It is the grossest folly to ignore the physical in this condition, for upon that depends whether these impressions will have been created or not, and the state of the physical is what determines the impressions, and in return the state of the physical is determined by the quantity of currents that are being expressed, and again both depend upon their one creator, therefore all starts and ends at creation, the one basic elemental that all recognize in common. I agree the insane person is purely insane in the "mental part," but what manifests that? *The physical.* Without the physical you would not know she was insane. To ignore the essence is to ignore the after interpretation. *Pain* is, as the Christian Scientists have stated, purely in the mind, although there must be the physical to make the impression. They utterly ignore the physical when pain or other abnormal mental states are under consideration. "There is no life, truth nor intelligence in matter" is only too true, but without the physical *none of us would be an established fact*, even in the minds. It is impossible to separate either one or the other and consider them alone. I do not know how it is possible to have pain without a physical representative of the cause. Pain is, then, the mental interpretation of external physical abnormal conditions.

ABNORMAL COMPLETE CYCLE—POSITIVE VS. NEGATIVE.

Efferent Half.

Afferent Half.

Universal Intelligence (positive).	Incoördination (not neutrality).
Innate Intelligence (positive).	Tissue cell (not neutral in function).

ABNORMAL COMPLETE CYCLE—POSITIVE VS. NEGATIVE (Continued).

Mental (positive).	Equivalent vibration
Creation (neutral).	(equivalent vacillation).
Brain cell (negative).	Equivalent impression
Transformation (neutral).	(equivalent vacillation).
Mental Impulse (neutral).	Afferent nerve (negative).
Propulsion (neutral).	Equivalent transmission
Concussion of forces (more	(equivalent vacillation).
external abstract than	Brain cell (negative).
negative).	Reception (equivalent vac-
Subluxation (negative—not	illation).
normal).	Mental (positive).
Interference with transmis-	Interpretation (equivalent
sion (not neutrality).	vacillation).
Tissue cell (negative).	Equivalent sensation
Personification (excess of	(equivalent vacillation).
positive or negative minus	Equivalent Ideation
of positive or negative—	(equivalent vacillation).
not neutral).	Innate Intelligence (posi-
Expression (excess of posi-	tive).
tive or negative minus	Intellectual Adaptation
of positive or negative—	(equivalent vacillation).
not neutral).	Universal Intelligence
Incoördination (not neu-	(positive).
trality).	

ABNORMAL CYCLE—ABSTRACT VS. CONCRETE.

*Efferent Half.**Afferent Half.*

Universal Intelligence (ab-	Incoördination (between
stract).	abstract and concrete).
Innate Intelligence (ab-	Tissue cell (abstract ab-
stract).	normal in concrete).
Mental (abstract).	Equivalent Vibration
Creation (abstract).	(equivalent abstract).
Brain cell (concrete).	Equivalent Impression
Transformation (abstract).	(equivalent abstract).
(concrete.)	Afferent Nerve (concrete).
Mental Impulse (abstract).	Equivalent transmission
Propulsion (abstract).	(equivalent abstract).
(concrete.)	(equivalent concrete.)
Efferent nerve (concrete).	Brain cell (concrete).
Transmission (abstract	Reception (abstract con-
concrete).	crete).

ABNORMAL CYCLE—ABSTRACT VS. CONCRETE. (Continued.)

Concussion of forces (abstract and concrete opposing each other).	Mental (abstract).
Subluxation (concrete).	Interpretation (abstract). (concrete.)
Interference with transmission (abstract).	Equivalent sensation (equivalent abstract). (concrete.)
Tissue cell (concrete).	Equivalent Ideation (equivalent abstract). (concrete.)
Reception (abstract).	Innate Intelligence (abstract).
Excessive or lack of personification (either concrete or abstract in concrete or abstract).	Intellectual adaptation (equivalent abstract). (equivalent concrete.)
Excessive or lack of expression (either abstract or concrete in concrete or abstract).	Universal Intelligence (abstract.)
Excessive or lack of function (either abstract or concrete in concrete or abstract).	
Incoördination (between abstract and concrete).	

PRACTICAL CYCLE.

As "paralysis" is an incurable disease in the medical profession, we shall take it as the type of incoördination to be amplified and show how easy it is to Chiropractically make a complete circuit.

Efferent Half.

1. Universal Intelligence.
2. Innate Intelligence.
3. Innate Mental.
4. Creation.
5. Innate brain cell.
6. Transformation of energy.
7. Mental Impulse (of unlimited quality).
8. Propulsion of contractive mental impulse.

Efferent Half.

1. Universal Intelligence.
2. Innate Mental.
3. Innate Mental.
4. Creation.
5. Innate brain cell.
6. Transformation of energy.
7. Mental Impulse (of unlimited quality).
8. Propulsion of contractive mental impulse.

PRACTICAL CYCLE. (Continued.)

- | | |
|--------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 9. Efferent nerve fibril-
læ arising at the
brain periphery at
right arm. | 9. Efferent nerve fibril-
læ arising at brain
and periphery at
right arm. |
| 10. Transmission of con-
tractive mental im-
pulses from brain to
arm. | 10. Transmission of con-
tractive mental im-
pulses from brain to
arm. |
| 11. Concussion of forces,
awkwardly applied,
and centering at A. P.
The direction
driving to the left. | 11. Adjustic concussion of
forces at A. P. Di-
rection is Right Inf. |
| 12. Subluxation at A. P.
Left Sup. | 12. Innate contraction of
recoil. |
| 13. Interference with
transmission of the
intellectual mental
contractive impulses
on R. S. (limited
quantity). | 13. Subluxation adjusted. |
| 14. Tissue cells of arm. | 14. Restoration of trans-
mission of intellect-
ual mental contract-
ive impulses. on R.
S. going to R. arm
(was limited, <i>now</i> in
unlimited quantity) |
| 15 Reception. | 15. Tissue cells of arm. |
| 16. Lack of personifica-
tion. | 16. Reception. |
| 17. Lack of expression. | 17. Normal cellular per-
sonification. |
| 18. Lack of function, to
move. | 18. Normal cellular activ-
ity expression. |
| 19. Incoördination between
Innate Intelligence
and arm, condition
termed "paralysis." | 19. Normal function.
movement. |
| | 20. Coördination between
Innate Intelligence
and arm, a condition
termed "health" by
the physician, but
"coördination" by
the Chiropractor. |

The transmission of these cycloforuns becomes at at once the positive and negative currents of all mag-
netic healers. It becomes the poles that many meta-
physicians work to equalize. Instead of trying to give
the sick body a current from a well body by the laying
on of hands, aim to restore the internal normal current
that is within the body if it could but have expression.

This is much easier, more satisfactory, quicker, and is a permanent method. Many magnetic healers have studied and delivered specific, pure and unadulterated Chiropractic, and they maintain that these cycles clear many unsolved problems that have always existed as to what they did without knowing how it was done or upon what basis.

We notice no changes in this cycle from others until we reach the character of impulse which will be transmitted, and in this instance they are "contractive mental impulses," as they have the function of contraction to perform providing they reach their destination, periphery of *efferent fibers* that arise in the brain. I have a severe fall, concussion has its resilience at A. P. in the spine. The direction was toward the left shoulder. Subluxation follows. Interference with the free and unhindered transmission of the intellectual mental contractive impulses occurs on the right side, and the consequence is, now, that we have a limited quantity of impulses flowing efferently into that arm. Whereas before I could raise that arm with strength and vigor whenever I wished, now it is with difficulty that I can barely move several fingers. Lack of transmission indicates non-expression, which means absence of action, indicating the listless function, which in this instance was for the arm. Physicians (medical and osteopathic) call this condition a disease and diagnose it "paralysis." Life was created but could not be transmitted to the extremity of the fibers that it started out on. The medical man has a serious unexplained problem before him. He starts with some mythical tale about Jupiter, that has been handed down for centuries; he prays to this unknown quantity by applying incense (nonsense—medicine) at the shrine of the disease, thinking thus to restore life to this withered arm through the aid of a poisonous prescription, or to show this monstrous evil that he can make up worse concoctions on the run than "Jupiter" can on the stand, therefore the case ends as it began, no more knowledge as to *the cause* of the disease after many physicians have spent their lives in vain than when they began. The osteopath recognizes the presence of "Nature," but he still needs an introduction. He acts much like a bashful boy does to a superior creature that extreme modesty forbids his approaching. He thinks to get her to come to him by kicking up an immense dust

in the road, stirring up a hornet's nest, etc., etc., by shaking and twisting the body, in various places that he can get a grappling grip on. Thus he may happen to hit the right spot, although he misses it in a large per cent of the cases.

The Chiropractor knows every move he makes and just what it is for. He knows just why he wants to do it, what definite aims are in view and best of all, just how to proceed to accomplish all that he wants. The principles and laws which he is exemplifying are the same to all people, therefore as soon as he sees the patient he knows what and where the cause is, regardless of the condition, whether "paralysis" or any other insignificant name. I would rather have the honor of locating one cause than naming one thousand diseases, for with the one I could do more good. He knows the locations of the causes, how they are and what is needed to replace them, without the patient's making even a suggestion. Suppose the Chiropractor enters the room blindfolded; the ears are muffled, therefore no words pass between them; the patient awaits him; he will analyze each and every effect back to cause, call forth every subluxation and then, with patient prone, will "give him his daily life," through adjustments, and in a short period of time the man is well. All of this can take place without one word passing between them from the first day to the date of dismissal as well. *That is science.* The symptoms, regardless of location, quality, quantity, size, or any other expressive attribute, are nothing more or less than incoördination between the tissue cells of the arm and the power which was made in the brain cells. The Chiropractor knows that and equalizes them—the process is simplicity personified.

The detailed explanation would be interesting, therefore is given. We will omit the repetition of the designations and pause only at the new terms and conditions. In that Innate Brain Cell there is an unlimited transformation of energy, mental impulse is of unlimited quantity, there is a propulson of these impulses, and the efferent nerves carry them from the brain to the periphery or cells of this arm. Subluxation existing, it behooves us to reverse that also; this we do with "*adjustive concussion of forces*," not an awkwardly applied blow, not even a bungling possibility of a misslip, but on the reverse, every ounce of force utilized is bargained for

and proportioned into its respective place. The Chiropractor knows what was abnormally done and how; he can now comprehend what is needed and he applies that quality, quantity, and direction of force necessary to assist in putting the vertebra where it must be; by so doing he has opened that intervertebral foramina on the right side of that vertebra and as soon as Innate recoils that vertebra is adjusted. As soon as the subluxation between two or more vertebræ ceases to exist, and the pressure on those efferent nerves is released, the transmission of those currents on the right side going to the right arm, have been restored; and behold! the complete, thorough protoplasmic atomic action of every cell has returned. Must we apologize for doing such work? Must we beg for permission to aid our fellow man? Such work need not offer pleas, justifications, etc., for its existence. If we were unsexing women, murdering men, and poisoning children, then we would need offer apologies for continuing such a nefarious practice.

Did you ever make a comparison between the electric light and the arm, and the origin, transmission and expression of currents of each? The two are the same in the respect that when the light is "on" it is alive, and when "off" it is "dead," according to whether the current is reaching the medium through which expression can take place or not. When *function* is "absent" in its tissue cells the current is also absent. When but a partial current is on, then but restricted action, dis-ease. The same is true of man as a universal segment; his every part is subject to the same conditions of currents and actions, the same as every electrical device depends upon the quantity of electricity to determine to a nicety the quantity of action. Notice the electric fan or the street car. They have been constructed so that you can get different degrees of speed (action) by the amount of current that you throw into them. The same is true with man in his every division. Shut off the current, in small or large degrees, and lack of action (dis-ease) is the inevitable product. The current was limited when the subluxation existed, but since the adjustment the power is unlimited and the arm moves with the same force and avidity as before. The cells receive the impulse and then we have restoration of normal action, and we broadly say "the function has been restored in that arm." What have we done? Restored coördina-

tion between the Innate Intelligence in man and the arm; they are equalized, a condition titled *health* by the physician, but the Chiropractor knows it as *coördination*.

In the last analysis I have dealt with both efferent halves of the cycle. The balance was a condition which you could well understand after following the previous cycle.

The study of medicine is the study of chemicals and what action they (the poisons) will have on the body. The subject is a timely one to be discussed at this time (also see "Poisons" lecture in this volume). You will notice that no degree of intelligence enters into the analytical study of the poison. It is purely matter forcibly injected by man's Educated intelligence (?) into matter, and the latter substance *did have* an intelligence working through it which did not wish to be in contact with such noxious refuses. I would comment further but I believe this cycle explains conditions more thoroughly than a repetition would do.

PRACTICAL CYCLE. POISONS.

Mechanical vs. Chemical.

We are often asked to account for the *why* of poisons in the form of nicotine, laudanum, vaccine virus, antitoxine, antidiphtheric serum and other foreign venoms, becoming a "habit," and *how* it will produce subluxations which we can adjust. An assertion has been made that such was a fact. It becomes necessary for our opponents to show how this is done; this they have not nor cannot do. The statement has been made but not verified; this we will do for them. It is necessary to complete the logical cycle to prove the contention.

1. Universal Intelligence.
2. Innate Intelligence.
3. Innate Mind.
4. Creation.
5. Innate Brain Cell.
6. Transformation of energy.
7. Mental Impulse (of unlimited quantity).
8. Propulsion of normal contractive impulses.
9. Efferent nerve fibrillæ arising at brain and periphery at tissues (depending upon where the poison was

introduced—lungs in inhalation; stomach with water or foods; arms, legs or other localities with hypodermics; bowels with injections, etc).

10. Transmission of contractive mental impulses from brain to above mentioned tissues.

11. Introduction of poison into tissue (at periphery of nerves).

12. Impressions (chemically induced) arising from where poison was introduced equivalent to what it has been impressed from according to "strength," quantity, and "deadliness" of character.

13. Transmission of (chemical) impressions, afferently.

14. Reception, mentally (of the chemical impressions).

15. Interpretation. Proving the damaging qualities of the object impressed.

16. Intellectual adaptation, mentally.

17. Responsive creation of (mechanical) forces to adapt with.

18. Transmission of (mechanical) forces.

19. Reception of these forces at tissue cells.

20. Adaptative action of tissue cells. The "force" (equivalent to "strength," quantity and quality) of the poison has now been subjected (mechanically) to resistance, which has been expressed through adaptative actions, induced by a reasoning intelligence resident within that body. If internal concussions of forces predominate over the chemical forces, then the latter must give way. If the reverse is true, then the mechanical is the loser in this concussion of forces. There are forces in each, the media but being transporters. It would be almost impossible to conceive of both forces being equal at any one given stationary place, at one continuous time sufficiently long to make it a consideration, although if health (perfection) did exist, the mechanical would always be equal to the chemical. It is the unequal states that make greater the resistance of the tissues, hence the concussion centers at the nearest base, which is some vertebra in the posterior. Concussions are of value or not of value so much as they shake the foundation. To strike the top of a monument would be to inflict no damage unless by so doing it made the base tremble. Every object has one base; in man this is the vertebral column. The legs move from it, the arms do the same; in fact,

that is "the backbone of man." Every other base in mechanics must be stable; in man his base is subject to being composed of segments which move one upon the other. This is another added value which the base of man has over every other base. To cause a viscus to vibrate or to be shaken violently leads to no harm to that organ. It induces temporary displacement, but immediately it resumes its old place. To drop a pebble in the ocean is to cause no harm other than to displace the particles of water on all sides, but when these waves reach the nearest fixed matter on the shore, then the very rocks can be torn asunder, due to the tremendous creation of forces miles away, the water being the medium of transmission. The spending of adaptative forces may be greatest at the point where they are expressed, but so long as this expression is in a movable organ, then serious damages are out of the question so long as that organ assumes an approximately perfect state. This force being spent at some distant place may radiate over a certain area, terminating at a base, and while the volume of force may have been somewhat lost during transmission, yet it is still of sufficient quantity to do material damage to the fixed point, which in man is one in number, the vertebral column. Therefore any concussion of forces, whether mechanical vs. chemical or vice versa, will always have a central point at their finish, which is the spine, and even then it centers to some one vertebra. The amount of concussion of forces spent is of no material value as a damaging factor unless we consider *how much is spent at the base*. The waves of violent vibration in the distant viscera create no permanent trouble until those waves reach a base, the vertebral column; then its segments tremble and become dislodged. The effort against the other has been violent; it was the mechanical struggle to throw out, purge, extirpate, the chemical, therefore this awkward application and these serious consequences. This is but another form of traumatic injury through a mediate. It is a case of one non-intelligent force invading the intelligent body; the latter finds it detrimental to the good of its structures, therefore makes violent attempts to evacuate it, which is done. The fundamental as laid down in a former page of this lecture has still been utilized.

21. Subluxation (mechanical).

22. Chronic interference with transmission of (chemical or mechanical mental impulses) intellectual mental contractive impulses at some one of the many places mentioned above.

23. Tissue cells.

24. Reception (in excess or lack of).

25. Lack or excess of cellular personification.

26. Lack or excess of cellular expression

27. Lack or excess of function.

28. Incoördination between Innate Intelligence and tissues, a condition called chemical "habit," brought about through mechanical displacement shutting off the transmission of the chemical making impulses. The permanent adaptation to the abnormality represents the creation of the "habit."

The following reverses the order and shows the progressive steps to connect them:

1. Universal Intelligence.

2. Innate Intelligence.

3. Innate Mind.

4. Creation.

5. Transformation of energy.

6. Mental Impulses (of unlimited quantity).

7. Propulsion of normal contractive impulses.

8. Efferent nerve fibrillæ arising at brain and periphery at tissues (depending upon location same as No. 9 on the opposite of this cycle).

9. Transmission of contractive mental impulses from brain to above mentioned tissues.

10. Introduction of (mechanical) adjustic concussion of forces at (mechanical) subluxation.

11. Impressions (mechanical) arising from point of introduction of adjustic movement (equivalent to what it has been impressed from).

12. Transmission of (mechanical) impressions, differently.

13. Reception, mentally.

14. Interpretation, mentally.

15. Intellectual adaptation, mentally.

16. Creation of (mechanical) forces to adapt with.

17. Transmission of these (mechanical) forces.

18. Responsive physical adaptation (mechanically).

19. Innate (mechanical) contraction of recoil.

20. Subluxation (mechanically adjusted).

21. Restoration of transmission of intellectual mental contractive impulses (chemical as well as mechanical) between the brain and tissues. *Was* limited, *now* in unlimited quantities.

22. Reception by tissue cells.

23. Normal cellular (chemical) activity, personification.

24. Normal cellular (chemical) activity, expression.

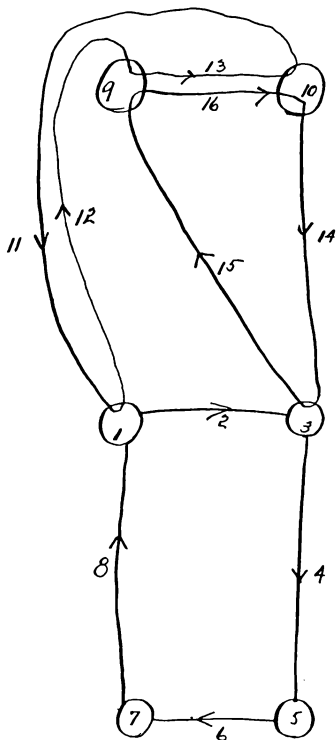
25. Normal function, movement.

26. Coördination between Innate Intelligence and tissue, a condition termed "health" by the physician, but "coördination" (between Innate and mechanical actions, therefore normal chemical values) by the Chiropractor.

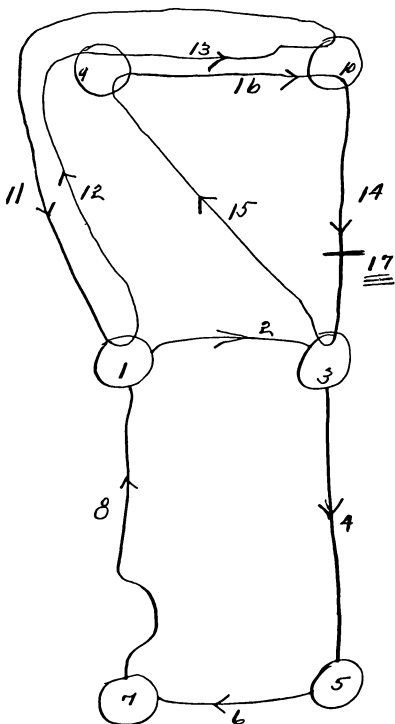
In the cycles before us now, the normal and abnormal "*Innate Brain to Educated Brain Cycles*" as well as the cycles for "Diseases of the senses," we are laying the foundation upon which much information is gained in the lecture on "*Insanity*." We would advise that you carefully go over these cycles and then refer to the typical examples in the various definitions of sleep, both normal and abnormal. You will notice that these explanations clear many mysteries that have never been approached before. It will answer any psychological problems of the century, past, present or future.

NORMAL INNATE BRAIN TO EDUCATED BRAIN CYCLE.

1. Afferent (Educated) brain cell.
2. Intercommunicator between brain cells.
3. Efferent (Educated) brain cell.
4. Efferent (Educated) brain nerve.
5. Efferent (Educated) tissue cell.
6. Expression, hence impression.
7. Afferent (Educated) tissue cell.
8. Afferent (Educated) brain nerve.
9. Afferent (Innate) brain cell.
10. Efferent (Innate) brain cell.
11. Efferent (Innate) brain nerve.
12. Afferent (Innate) brain nerve.
13. Intercommunicator between brain lobes.
14. Efferent (Innate) brain nerve.
15. Afferent (Innate) brain nerve.
16. Intercommunicator between brain lobes.



NORMAL INNATE BRAIN TO EDUCATED BRAIN CYCLE.



ABNORMAL INNATE BRAIN TO EDUCATED BRAIN CYCLE.

Description—Educated brain lobes (Nos. 1 and 3) are nourished and kept in normal functioning condition by impulse which comes from Innate Lobe 10. The impressions go from 1 and 3 to Innate Lobe 9, which intercommunicates with Lobe 10, and the circuit is complete.

ABNORMAL INNATE BRAIN TO EDUCATED BRAIN CYCLE.

1. Afferent (Educated) brain cell.
2. Intercommunicator between brain lobes.
3. Efferent (Educated) brain cells.
4. Efferent (Educated) brain nerves.
5. Efferent (Educated) tissue cell.
6. Expression, hence impression.
7. Afferent (Educated) tissue cell.
8. Afferent (Educated) brain nerve.
9. Afferent (Innate) brain cell.
10. Efferent (Innate) brain cell.
11. Efferent (Innate) brain nerve.
12. Afferent (Innate) brain nerve.
13. Intercommunicator between brain lobes.
14. Efferent (Innate) brain nerve.
15. Afferent (Innate) brain nerve.
16. Intercommunicator between brain lobes.
17. Subluxation Atlas or Axis upon Innate efferent brain nerves which transmit intelligent power to the Educated efferent brain cell. Transformation in 3 is abnormal. Expression in 5 will be criminal in character, against self or somebody else.

COMBINATION OF SENSE CYCLES.

(I am indebted to F. A. Small for the following cycle. His careful observation of our work along this line, as a student of *The P. S. C.* had made it possible for him to elucidate another step in this work.)

Schematic Chart (see drawing, Fig. 1) showing that each sense is a cycle and the five senses are all combined or linked together, that Educated Intelligence has control over one-sixth of the entire body and Innate Intelligence over five-sixths; also that man may be considered quadruple, having an Innate Brain, consisting of two lobes, Thinker and Doer, and an Educated Brain, consisting of two lobes, Thinker and Doer, through both of

as electricity is to the electrician. For instance, we have a circuit of copper wire, nothing in the wire of any noticeable nature; attach to this wire a battery and we know at once that there is being transmitted through this wire *something* that was not there before the batteries were attached. We can feel it; we can taste it; we can connect telephones to it and talk over it; we can connect electric globes to it and light is expressed. We put on more batteries (dynamoes) and we have a force (more force) to run street cars and even trains. We have been able to harness this *something*, which we call electricity, and by its force have accomplished great things; went so far as to have found an ethereal space in the atmosphere through which this *something* will travel or be carried for hundreds of miles—wireless telegraphy.

Ask an electrician what this *something* is. They cannot tell you, and they will say the dynamo does not make, it only gathers it from the atmosphere, the heavens, the universe; gathers it from that which is around and about each and every one of us, always and at all times. It is *created, transmitted and expressed*. I would then say that this *something* running our physical bodies (Innate Intelligence) is very much like this *something* the electrician calls electricity, only electricity is to Innate Intelligence as a molecule is to an electron.

We do not claim that this *something* which controls and runs our body is electricity, but we have seen fit to give it an added attribute—Intelligence, Innate Intelligence—which is a segment portion of Universal *Intelligence* (God).

These mentiforuns being a force, therefore must be capable of doing something, which function is to carry any percentage of vibraforuns up to its capacity, to every portion of the body, at all times. When there is this constant and unmolested flow of 100 per cent of mentiforuns we term it "ease"; when obstructed, we term it "disease, incoördination, ache or pain." Considering the above chart as normal, we find that *Ideation* is the product of the interpretation of a combination of various vibraforuns in the Educated Brain Cell thinker; that the Innate thinker and doer of each sense are linked together as a cycle; also each Innate Doer is in turn linked as a cycle with Educated Thinker and Innate Memories, thus making a connecting cycle between Innate Brain and Educated Brain.

That whenever any one of these different sense tissue cells comes in contact with vibraforuns, they are received to the extent of the per cent coming in contact with and picked up by the mentiforuns, whose function is to do this carrying, and are taken to the Innate Thinker of this sense, which has the power to think it over, interpret and discriminate.

If, after interpretation of this vibraforun, by the thinker, it is favorable and wishes action, it impresses it upon the Doer of this same sense cycle. The Doer, being under the commander (the Thinker) acts, sending these various favorable, Innately interpreted vibraforuns to the Educated Thinker. It, like the Innate Thinker, has the power to think it over, interpret and discriminate, which it does, forming the Educated Ideation, which is educationally interpreted as an impression stored away in the Innate Memory, after which at any time brought in contact with any of these same kind, quality and quantity of vibrations, produce this same Ideation.

The Thinker-now has the Ideation, same is impressed upon the Educated Brain Doer, with instructions to do, and the e-neuroforuns are carried to tissue cells, which act in accordance with Educated Thinker's command, thus completing the cycle.

We must understand that the tissue cells combining to make these sense cycles are very numerous, each one being within a cycle unto itself, and all connected together, or a cycle within a cycle, all doing its work when normal capable of carrying 100 per cent vibraforuns, as represented by an individual fibre.

In case of an impingment a certain number of these fibres are cut off; then the total amount of vibraforuns are not as many as there would have been if all the fibres were in normal condition; in other words, vibraforuns did not come in contact with all of the tissue cells, but only half of them had the power to pick them up, thus making a diseased condition of the sense of all fibres that are cut off. We experience in case of sense of sight, blindness; of hearing, deafness; in other senses it is termed by M. D.s "paralysis."

This cycle shows how the Innate mind receives the individual impressions and then creates of them ideations for the acceptance of the Educated mind and then it is left within the discretion of this mind to act upon

them in a pleasant or unpleasant manner, but by the time this mind has received them the Innate mind has already acted upon them if she deemed it that a better and quicker action was necessary. This plan of procedure could be much modified by "A" being changed to "C," and "B" to "D" and let "C" and "D" represent the equivalent lobes of the Innate lobe. This would call for a change in the 14, 15, 13, 12, 11, 10, 9, 8, 7 and 6, which would be the same functions but of the Educated brain. It but reverses the brains in their positions. This gives the Innate brain the time to receive impressions received by the individual Educated brain lobes.

IDEATION AND ACTION—NORMAL CYCLE.

Example: Beefsteak is being fried. Tissue cell No. 2 (smell) receives 50 per cent of beefsteak vibraforuns, these go afferently to Innate thinker (No. 12), it interprets, accepts and impresses it upon its doer (No. 13), with instructions of propulsion, which it does to Educated Brain thinker (B) and also to the other Innate thinkers (14, 12, 10, 8 and 6), which has a chance to think it over, interpret and discriminate, registers or files away, so to speak, in the Memory of each, the impressions received. We, for the first time, then, have an idea, the smell of frying beefsteak, which is educationally interpreted, stored away in Innate Memory, so that if we ever again receive the same kind, quality and quantity of vibraforuns, by comparison with that first impression received and stored away, we will know it as beefsteak vibraforuns, and we sense it as such. This is done, and we find that thinker 14 accepts, says "it is good" and impresses its doer (No. 15) to send these vibraforuns to Educated thinker. Thinker No. 10, receiving the same vibraforuns, accepts, says "it is good" and impresses its doer (No. 11) to send same to Educated thinker. Thinker No. 8 receives and acts in like manner.

We next see and hear the beefsteak frying for the first time; tissue cell No. 4 (in the eye) receives the light vibraforuns and tissue cell No. 5 (in the ear) receives the sound vibraforuns, each vibraforun going afferently to their respective Innate sense cycle Thinkers Nos. 8 and 6, which accept and inform their Innate Doers, Nos. 9 and 7, to send them to Educated Brain Cell Thinker.

We next pick up the steak with our fingers and taste it; tissue cell No. 3 (in the fingers) receives the touch vibraforuns and tissue cell No. 1 (in the mouth) receives the taste vibraforuns and same is carried as the above, and these educationally interpreted impressions are selected, registered or filed away in one of Innate Memory's pigeon-holes. Then our educational interpretation and Innate memory will at once be aroused when any one of these same sense cycles receives this kind, quality and quantity of vibraforuns. We now see our Educational Ideation is the interpretation and memory is only with Innate Intelligence. It is by these impressions, with which the soul of comparison progresses.

When the Innate Doers of all these senses have sent their different beefsteak vibraforuns to Educated Brain Thinker, it interprets and registers, or files away, the impressions with the Memory for future comparison. Educated Brain Cell Thinker, being favorably impressed with the beefsteak vibraforuns received from all the Innate sense cycles, making of them a complete Educated Ideation, whereby we educationally know the smell, taste, feeling and have the impression or ideation of seeing and hearing the steak fry. At once does Educated Brain Thinker inform the Educated Doer of the idea with the instructions for it to get the various combination of muscular cycles busy and get the steak.

When the Innate doers of all these senses have sent their different beefsteak vibraforuns to Educated Brain thinker, it interprets and is more than pleased with the beefsteak vibraforuns received from all of the Innate sense cycles, making of them a complete Educated Ideation whereby we Educationally know the smell, taste, feeling and have the impression or Ideation of seeing and hearing the steak fry. At once does Educated thinker inform the Educated doer of the idea, with instructions for it to get the various combination of muscular cycles busy and get the steak.

1. Tissue cell in mouth.
2. Tissue cell in nose.
3. Tissue cell in finger.
4. Tissue cell in eye.
5. Tissue cell in ear.
- E. Sense taste.
- F. Sense smell.
- G. Sense touch.
- H. Sense sight.
- I. Sense hearing.

14. Taste innate thinker.
15. Taste innate doer.
12. Smell innate thinker.
13. Smell innate doer.
10. Touch innate thinker.
11. Touch innate doer.
8. Sight innate thinker.
9. Sight innate doer.
6. Hearing innate thinker.
7. Hearing innate doer.

- A. Educated Doer.
- B. Educated Thinker.
- A. Educated Doer.
- B. Educated Thinker.

- 1. Touch sense cell in kidney.
- 2. Touch sense cell in heart.
- 3. Touch sense cell in stomach.
- 4. Touch sense cell in lungs.
- 5. Innate touch sense Thinker of kidney.
- 6. Innate touch sense Doer of kidney.
- 7. Innate touch sense Thinker of heart.
- 8. Innate touch sense Doer of heart.
- 9. Innate touch sense Thinker of stomach.
- 10. Innate touch sense Doer of stomach.
- 11. Innate touch sense Thinker of lungs.
- 12. Innate touch sense Doer of lungs.

A COMBINATION OF INNATE TOUCH SENSE CYCLES.

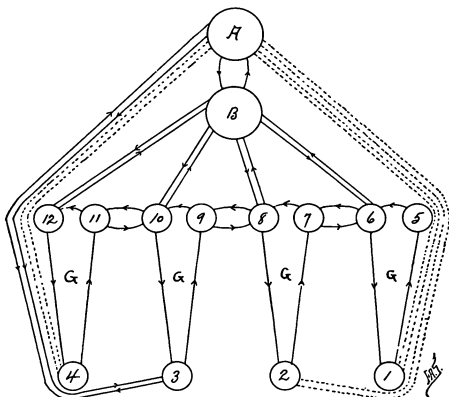
Replacing A B of Educated with C D of Innate, or it is the sense G of the chart in combination with others of like kind only from different organs to show how all organs are Innately connected together that they continually work night and day "involuntarily" or unbeknown to us educationally. Touch Sense Cycle G has a touch sense cell in every portion of our body, in every organ, as stomach, heart, liver, lungs, large and small intestines, all the glands, etc., all working in unison, and they in turn are linked with Educated brain.

Note the action Innate Intelligence displays when something objectionable is taken into the stomach. Substance comes in contact with touch sense cell No. 3 in stomach, the ever constant mentiforuns pick up these objectionable vibraforuns, take them to Innate thinker No. 9, which says "it is good" for action, but the "matter is no good for physical body," and informs the doer No. 10 to send the knowledge gained to the other Innate thinkers, 11, 7 and 5.

Innate thinker No. 11 informs its doer (No. 12) to work faster. At once breathing is increased. Innate thinker No. 7 informs its doer (No. 8) of the same fact, and the heart works faster, increasing the pulse beat.

Thinker No. 5 informs its doer (No. 6) likewise, and the kidneys are more active, serous circulation is in the above manner made known of the facts, they put their combined efforts together to throw this now objectionable secretion into the excretory channels of the body carrying this a step further. Innate thinker No. 6 (of the kidney) informs its Doer No. 6 to have the kidney work faster to sap from the system the serum so as to get the objectionable substance out of the body as soon as possible.

Fig No II



A Group of Innate Sense Cycles.

A. Educated Doer.
B. Educated Thinker.
G. Sense Cycle Touch

- | | |
|--------------------------|------------------------------|
| 1. SENSE CELL of Kidney | 5. Innate Thinker of Kidney. |
| 2. SENSE CELL of Heart | 6. Doer of Kidney. |
| 3. SENSE CELL of Stomach | 7. Thinker of Heart. |
| 4. SENSE CELL of Lungs | 8. Doer of Heart. |
| | 9. Thinker of Stomach |
| | 10. Doer of Stomach |
| | 11. Thinker of Lungs |
| | 12. Doer of Lungs. |

Innate Thinker No. 11 (of the lungs) realizes if more work is to be done we require more fuel (oxygen) and so informs its Doer (No. 12) to work faster, so we breathe faster. Innate Thinker No. 7 (of the heart) has this

extra amount of fuel (oxygen) to carry, so informs its Doer No. 8 and the heart beats faster, so you see they put their combined efforts together to throw this now objectionable secretion into the liquid excretion of the body. While this is going on Educated thinker B, being always in connection with these sense cycles, has received from Innate Doer No. 10 the Innate touch sense cycle of the stomach a message that this objectionable substance in the stomach is of such a quality and quantity that it is impossible to get rid of it through her various Innate ways of dispelling such, so the Educated thinker (B) instructs its doer (A) to use the few various Educated muscular cycles to give what aid it can in getting it out of the stomach and so we say (educationally) "we are sick at the stomach." Innate has by this time vomited. Innate Intelligence always realizes every expression, but only calls Educated Intelligence into commission when needed as an additional external assistant.

All of the above is nicely illustrated in the administering of 1/100 gr. of strychnine, which is medically recognized as a heart stimulant, and which only shows to us that Innate Intelligence is trying her best to get out of her physical body that which Educated man thought she wanted to help her in her work—in short, it is man dictating to God. Carrying this a step farther, while this is going on, Educated Thinker B, being always in connection with these sense cycles, has received from Innate Doer No. 10 of the Innate Touch Sense Cycle of the stomach, a message that this objectionable substance in the stomach is of such quality and quantity that it is impossible to get rid of it through her various Innate ways of dispelling such.

We then educationally interpret the message concerning the extremely abnormal condition as pain (an interpretation of incoördination); we say we are sick at our stomach and educationally make necessary preparation, as we know Innate will cause Innate muscular contraction, expelling this objectionable substance.

These combinations of various cycles are throughout the entire body. The jerking away of the finger from a hot stove or the foot from the prick of a pin are examples and are not "reflex actions" but the will of the all-wise Intelligence—Innate.

It also explains contagious diseases. The medical professors tell us we contract the disease of tuberculosis because we have low vitality. If they did but know and would but know and would but recognize the Divine law of creation, transmission and expression, they would see that the bacilli tuberculosis were created by Universal Intelligence, transmitted in cycles through the air; expressed at such places where they were needed as scavenger workers.

And just so long as these touch sense cycles are normal no dead or decayed tissue for them to live and exist on, we have ease, but when they come in contact with dead and decayed tissue cells they do perform their function (expression) as Universal Intelligence intended they should, and Educated man says we have a "contagious or infectious disease."

By this combination of cycles we can show how and why Innate Intelligence does not want Educated M. D.'s medicine in any case; will illustrate scientifically how she gets the necessary material to heal or unite a fracture. Bone is composed of organic matter, one-third; inorganic, two-thirds, consisting of 62 per cent calcium phosphate and carbonate, 4 per cent magnesium and sodium phosphate and sodium chloride.

The M. D. would give, for a bone builder, calcium phosphate or the calcium carbonate. This is a chemical proposition, and to understand a chemical reaction we have to explain a little chemistry.

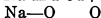
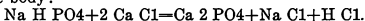
Chemistry is the science that treats of matter in the atomic state.

An atom was until quite recently supposed to be the smallest particle of matter, but later scientists have advanced the theory that the atom was divisible into electrons.

A molecule is a combination of atoms, either like or unlike.

A chemical compound is a combination of molecules. A chemical reaction is simply an exchange or trade taking place between the positive of one chemical compound with the positive of another chemical compound, making a new and different compound.

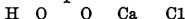
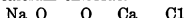
Phosphate, we will prove it on his grounds. Calcium phosphate is in the body, made every day by the chemical reactions continually taking place at all times for the sole purpose of bone supply and builder. In all fruits we eat acid phosphates in the form of sodium acid phosphate (Na H PO_4) and potassium acid phosphate (K H PO_4). In the water we drink we get along with other various chemical compounds, calcium chloride (Ca Cl). Notice the chemical reaction taking place within the body:



A molecule of sodium acid phosphate is a graphic formula showing the affinity that one element has for another represented by lines called bonds, when each and every element is satisfied or its bands are all supplied, and it is called a stable compound.



$\text{Ca}-\text{Cl}$. Two molecules of calcium chloride.



This represents or shows how this chemical reaction takes place, one being an acid—sodium acid phosphate—the other an alkali; two molecules of calcium chloride.

The two positive radicles Na and H of the Na H PO_4 having a greater affinity for the negative radicle Cl than does Ca, they simply made the trade, making three new chemical compounds, or in other words, by bringing one molecule of sodium acid phosphate (Na H PO_4) in contact with two molecules of calcium chloride (Ca Cl) the result of the chemical reaction is one molecule of calcium phosphate ($\text{Ca}_2 \text{PO}_4$) one of sodium chloride (NaCl) and one of hydrochloric acid (H Cl).

We now have our calcium phosphate ($\text{Ca}_2 \text{PO}_4$) and Innate will, through her cycles, supply the material. This proves beyond a doubt that we are doing our body an injustice when we let Educated men dictate to our Innate

Intelligence. Our body is a chemical laboratory with Innate as a chemist, who is at all times in the laboratory, making just the chemical wanted, just exactly the right dose and the proper time to give it. If this all-wise Innate Chemist does want an extra supply of any one chemical, as manifested in case of certain desires of a pregnant mother for certain food stuffs, also in cases where bone fractures are being healed together, it will make such demands upon Educated Intelligence, and we have a want or a desire for certain foods.

In presenting this subject, knowing they are facts, we will come in contact with M. D.s and other learned men, and they dare not dispute the chemistry of the body, as they are taught it in their own school and it is a recognized science.

CYCLE FOR A DIS-EASE OR DIS-EASES OF THE SENSES.

- | | |
|----------------------------|-----------------------------|
| 1. Universal Intelligence. | 10. Transmission of en- |
| 2. Innate Intelligence. | ergies to the ears, |
| 3. Mental. | eyes, nose, mouth |
| 4. Creation of that un- | and other tissues. |
| limited force which | 11. Concussion of forces, |
| goes to the ears, | awkwardly applied. |
| eyes, nose, mouth | 12. Subluxation. |
| and other tissues. | 13. Interference with |
| 5. Brain Cell. | transmission of pow- |
| 6. Transformations of | er to ears, eyes, nose, |
| unlimited energy | mouth and other tis- |
| that will perform | sues, limited forces. |
| the muscular con- | 14. Tissue cell of the ear, |
| tractions in the ears, | eye, nose, mouth |
| eyes, nose, mouth | and other tissues, |
| and other tissues. | which receive the |
| 7. Mental impulses intel- | limited power. |
| lectually stamped. | 15. Reception. |
| 8. Propulsion of force. | 16. Excess or lack of |
| 9. Efferent nerves lead- | personification, ex- |
| ing from brain to | pression or func- |
| tissue cells in the | tion. |
| ears, eyes, nose, | 17. Dis-eases of ear, eye, |
| mouth and other tis- | nose, mouth or other |
| sues. | tissue, regardless of |
| | location or position. |

1. Diseases of ear, nose, mouth or other tissue, regardless of location or position.
2. Tissue cell of ear, eye, nose, mouth or other tissue.
3. Equivalent vibration at ear, eye, nose, mouth or other tissue which corresponds to limited expression.
4. Equivalent impression at ear, eye, nose, mouth or other tissue is made.
5. Afferent nerves leading from ears, eyes, nose, mouth or other tissues to the brain.
6. Equivalent transmission of that equivalent impression.
7. Brain Cell.
8. Reception of that characteristic impression.
9. Mental. The place where this impression of limited quantity is put through a cross-examination.
10. Intercourse is the product of the cross-examination and is found wanting.
11. Equivalent sensation. This may be a "pain," "ache," "feeling bad," "feeling lazy," "indisposed," "nervous," "nervous headache," "distress," in fact anything that you "feel" that is "bad" shows its deviation from the normal in function from where it came, that is, a disease of sense.
12. Equivalent Ideation. The sum total of these "feelings" from several parts of the body, as "I feel good for nothing," "I am all in today," which are "diseases" of the Senses.
13. Innate Intelligence.
14. Intellectual adaptation with "accidental" or "intentional internal" recoils as best can be given, sometimes to accomplish much (if the subluxation is slight) and other times to accomplish nothing if the subluxation is great.

How to form a cycle which would bear upon "diseases of the senses" seemed impossible at first. Some of the students said it could not be done because "it would be using abstract terms entirely." This basis proved to be erroneous, because it must needs have the physical and immaterial together to make the cycle. This dis-

ease deals exclusively with the afferent half of the cycle, that is so far as "sense" is concerned, but the abnormal efferent had to exist to make the "abnormal sense" a possibility. The Universal Intelligence, Innate Intelligence, and mental are the same in each and every cycle that is discovered. We have brain cell; then transformation of foruns which will perform the muscular contraction to the tissues in these respective afferent tissues, mental impulses that were stamped with intellectuality, propulsion of forces. Efferent nerves have their point of origin at some corresponding lobe of the brain to that for which function it is intended to personify, leading to the particular tissues in those portions of the body having one of these "sense" functions. Some go to the eyes, nose, and to all other tissues that are given to receiving impressions.

Concussion of forces enters into the consideration very prominently. Because of concussion, subluxation occurs and interference with transmission of power to those places mentioned is the product, meaning that serious trouble is in store for those local functions. From that point on limited action is a consequence for those tissues. Their normal action now becomes abnormal in some one of the nine primary ways possible, or we may have any unlimited combinations. Power is restricted; energy is hindered; force is impeded.

When current is shut off from passing through a "controller" on a street car it is "dead." The speed with which the car can run depends upon how much current is being resisted at the controller. If "on one point," then the car goes just so fast and no more. If "on five points," then it goes that much faster, because the resistance is reduced. When the controller is "wide open" the car is going at its normal speed because the full normal current is running through the motor of the car; there is no restriction from the "overhead" to the "underground" wire, thus coördination is established between the dynamo where foruns are absorbed, then carried through wires to the motor in the car which expresses electricity made miles away.

The abnormal results are that these tissues have not a receptive capacity. They do not nor cannot express their normal function because they are not getting the amount of power they should have. The result is, eyes, nose, mouth or ears became dis-eased. We may call it

cross eye, farsightedness, nearsightedness, deafness, or any one of the innumerable names which meet the fancy of the investigator.

It is the reversing of this cycle or taking the afferent half, that brings to view more prominently the real condition of "a dis-ease of the senses." The efferent half has led up to the conditions that made possible the afferent half. In the use of the word "dis-ease" is meant a condition of not-ease, incoördination between the periphery and the hub from which all centers or radiates.

We shall quickly retrace our steps by reversing the order. Progressively we have the *tissue cell* of the place or places affected and the *equivalent vibration* which corresponds to the amount and kind of action that was performed. Equivalent impression must be accordingly made, which is received by the *afferent nerves*, and *transmission* then occurs of the impressions that were received. This does not mean that more impressions can be transported than were made. If the vibration was sixty-five per cent of what should be normal (100%), then that much and no more is transported to the *brain cell*. *Reception* takes place. We would not expect a reception committee to entertain twenty guests if only ten appeared, therefore the brain cell can only act upon what it receives. No use in expecting a stomach to digest pie when it gets none. The *mentality* of man acts upon what is before it. A most rigid cross-examination takes place. The impressions are found wanting. There is an absence of the full round qualities that are desired. The object was not sensed with the fullest number of impressions that it should have been. The *interpretation* is normal but the quantity and quality of the material to be translated is faulty.

The *equivalent sensation* is the product. Sight is dimmed, hearing is defective, taste is not keen, feeling is numbed, smelling is not sharp, or perhaps any one of these is entirely absent. This interpretation is always equivalent to saying, "We are not getting 100% of impressions to interpret. We could handle them if we had them, but when we have not we must do the best we can, which is the next best." Hence in handing in a report of conditions, Innate will tell the Educated mind that there is an "ache" or a "pain," etc. Her report may be very broad and cover many pages, as it were, or it may be curt, to the point, very emphatic, or she may report

for hours, days, or weeks. Similar conditions produce equivalent reports, hence the continual howl over the present conditions. You cannot feel unless you have something to feel with, and you must have something there to feel. The discrimination between various feelings is between what should be normal in the tissue cell and what is abnormal in some one of these organs wherein the impressions have started. This afferent mental condition of unrest is typical of disease (dis-ease) of the senses. The Senses are certainly at ease in the meaning that they are interpreted as they should be. The unequal condition lies between creation and interpretation. In one place 100% of function was manufactured but the return report shows that only a fraction of it gets to the place for its duty, hence the condition of inequality.

Following the fact that the individual was "*blind*" in one eye, "*deaf*" in one ear, "could not smell" on one side of the nose, "numb" in one hand and arm, there is still a broader view. The various corresponding lobes of the brain will receive their appropriate impressions and then each will be interpreted. The protoplasmic transposition of cells will be abnormal, not in regularity, hence the afferent transpositions of foruns will correspond. As a consequence, the impressions from the tongue will be abnormal, hence interpretation must correspond, and they will be, "This does not taste right, it is peculiar; I tasted sugar and thought it was vinegar." The impressions from the opposite side of the nose will be differently interpreted, one side will offer the opposite to the other, after interpretation. This side of the nose smells perfume and the other thinks it is anything but perfume. The impressions arising from the two arms will be at variance, those from the abnormal one will be "this hand is burning," and you will not know it until the normal side of the nose "smells" the fact. On and behind all of this is an accumulation of all these ideas under one common understanding, one mutual realization of the conditions of the firm. Heretofore we have been considering the individual product of one lobe of given function; now we shall consider the many lobes as a unit. It will be a constant inventory so that on a moment's notice the proprietor will know just where his firm stands, whether bankrupt or far from it, ideation. Ideation is the majority understanding that the pro-

prietor has of his store, in its varied multitudinous departments, that your Innate has of your general condition, that *you* have (in a measure, Educationally) over your body. It is the impressions arising from the various places when sizing up the situation broadly. Following the *Innate Intelligence* is the *Intellectual adaptation*.

"Adaptation" can only take place when there is a something to adapt to. "Adapt. To make suitable; to fit; or suit; to adjust; alter so as to fit for a new use."—*Webster*. An individual retires without covers and wakes up to find that he is warm under two or three blankets. There was adaptation that took place during his sleep (see definition in lecture on Insanity) and showed intelligence. Let these adaptative accommodations and conformities come to the surface. It will do you good. Innate's motives for inducing many of these *intellectual* adaptations are in many instances to adjust vertebral subluxations. Many times she aims to correct and without question, does correct, a large share of them either in our waking or sleeping moments, yet when they are too bad she cannot handle them. The human race would be worse off if it were not for the number of daily adjustments that Innate adaptability and unknowingly (to the Educated mind) gives to us. There are very few but what get one or more adjustments every night during sleep. I refer to the acute mild subluxations. When they become chronic, that shows the inability of the internal appliforuns to handle them and also shows that they were so excessive that they were beyond her individual help to move them comparative to the medium she has with which to work against them. The result is that while this individual is lying perfectly relaxed, there will be an attempt by innate to adjust these subluxations with these adaptative recoils and if the subluxation is not great, he will get well. While asleep there will be an internal adjustic concussion of forces going on which will adjust that vertebra. These are not accidents, they are *intentional* upon the part of an adapted intelligence. Hundreds of patients are sick, take certain medicines and get well in some instances, die in others, but that knowledge which determines whether Innate does or does not adjust the subluxation is what puts us in a position to recognize that much that the physician assumes the credit for really belongs to Innate, for it was she that was adjusting the subluxation and thereby made

the man well, not the nostrum peddler who wonders how it was. Many a person goes to bed with a raging acute toothache or even a chronic "sick" or "nervous" headache "to sleep it off," and when they awake the headache is gone. This occurs many times where no medicine or adjustments (through the second party) are given. Should medicines have been given, the doctor claims the credit. When a Chiropractor gives an adjustment and the individual is made well in a few minutes, he would be prone to claim the credit if he did not know that it was the internal recoil (Innate's adjustment) did the work. Antipodal to that, many persons go to bed feeling well, but during their dreams or somnambulism produce subluxations and awake with a headache, ache or pain here or there. An adjustment given by a Chiropractor will readily correct that. There are many cases where a person becomes paralyzed for years and by accident falls down stairs and after lying there five or ten minutes gets up and walks away without his crutches. So often do these accidents occur that I am preparing a book to deal exclusively with this subject. These are *accidental adjustments*. It is when it gets outside of the possibilities of one body to correct itself that Innate Intelligence cannot replace it. Where you do not want to take the risk of falling from Washington's Monument to get well, come or go to a Chiropractor that understands his business thoroughly and then he, with the assistance that Innate, by restoring the vertebra to normal position by degrees, a little bit every day, will give us, in two or three weeks or a month or two will have this current restored and you will go away with the usual smile. We have studied innate Intelligence's ways and are opening the channels according to methods which she has taught us to do so she can go on with her work. You have easily and quickly recognized that any efferent abnormality, either pathological or traumatic, is equivalent to having a condition of dis-ease of the senses.

While every complete cycle does unite the sense with the function, or, to better express it, does unite the afferent half with the efferent portion of the cycle, yet some smaller details must be brought out to make the subject clearer and with that object in view we offer the cycle that follows.

In a measure it but repeats some of the foregoing, but it is the reason *why* of some of the stages expressed in

another manner that assists the student in seeing perhaps the same subject a little deeper.

CYCLE OF UNION OF SENSES WITH FUNCTIONS.

1. Universal Intelligence.
2. Innate Intelligence.
3. Mental.
4. Creation.
5. Brain cell.
6. Transformation.
7. Mental Impulse.
8. Propulsion.
9. Efferent Nerve.
10. Transmission.
11. Tissue cell.
12. Reception.
13. Physical Personification.
14. Expression.
15. Function.
16. Coördination.

The above presents the logical form of the cycle as starting with the Intelligence and ending with the expression. What we must now do is to show the connection that exists in logical form between the senses and the action, for instance of walking, in which it is well known that a person will plod with his eyes closed. He says "He walks slowly and feels his way," because "he cannot see," but these explanations (that do not explain) do not tell us *why* he does this. There are reasons why and these we will decipher in this subject.

1. Universal Intelligence remains the same behind the paracycloforun of sense and behind that of function.

2. Innate Intelligence.

3. Mental.

4. *Creation* not only of outgoing power to move the muscles utilized in walking but also of the power necessary to interpret the incoming impressions and then energy to unite the two together.

5. *Brain cells* not only of that lobe which propels outward but also those various cells in those different lobes which receive impressions from the manifold locations as the eyes, ears, nose, mouth, etc.

6. *Transformation* of ethereal foruns to the mental level (mentiforuns) not only in the afferent but efferent portions of the brain, and under the former is included all the lobes which have to do with the changes of impressions to interpretations making the sensation and ideation, and under the latter is included all the changes of energy that make the various forms of functions. such as calorific, excretory, secretory, etc.

7. *Mental impulses*, the efferent half; *Impressions* the afferent half; the union of the two at all times in all divisions is necessary to make of man a thorough and complete working subject.

8. *Propulsion*, efferently, from the brain. *Reception*, afferently, toward the brain. Transmission efferently and afferently through the nerves, reception at the brain and tissue cells.

9. Efferent nerves from those lobes which propel to those nerves which transmit to the tissue cells of the tiscelforuns which have to do with motion. Afferent nerve which has to do with entering those lobes which receive impressions of senses, coming from the tissues which receive impressions of sense. As an example the eye, through impressions and mental interpretations sees an obstacle in the way of the feet, hence union is by way of an intercommunicating brain system and is most complete for the cycle is a double one. One cycle was completed when its impression was received and interpreted and a responsive impulse sent back to the eye, but the knowledge thus gained was utilized in another direction by the command of Innate to send out more power to the feet, to remove them from the obstacle which was done, then came back the impression telling Innate that her message had been fulfilled. Thus the intelligence gained through one cycle is utilized to better express another, the explanation being that of a cycle within a cycle and a double cycle to accomplish one object. Cycles are thus so constituted that they work in unison all to eventually accomplish the issue for which we were made, self-preservation.

10. *Transmission* in both directions from all places peripherally to all respective lobes of the brain.

11. *Tissue cells* not confined to the expression of the impulses in the movement of the feet but also the reception of vibrations, of which the impression is the prod-

uct, not only from the feet but also from the various organs purposely made for that division of labor.

12. *Reception* upon the part of Innate of all impressions and upon the part of the tissue cell of the impulse; thus do the combinations of cycles work hand in hand as one unity of thought, in fact their guidance is but one in number and that of the best, Innate.

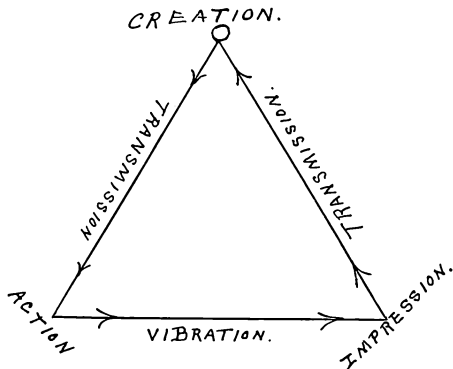
13. *Physical personification* in the muscle to avoid the obstacle that the eye had sensed first and had the privilege of notifying Innate of that fact before the feet had come in contact with the obstacle to realize its presence. Function in the feet proves the accuracy of connecting the impression of the eye *with the impressions from the feet*, which originate in every spot where the foot is placed as it touches the ground. Instead of having one source from which she was receiving impressions it is now two.

14. *Expressions* in the brain is the interpretation, in the tissues is the action, function.

15. *Function*, the name given to the action accomplished. Thoughts are a function expressed, as much as the contraction of a muscle. One is as necessary as the other and both represent creation, transmission, and expression; therefore one should be regarded as being as important as the other, but medical and osteopathic sciences recognize no other than physical functions.

16. *Coördination* is the necessary step to show that as impressions are being normally received so are they being normally interpreted and as they are explained, so can Innate adapt (within the brain) the functions below to accommodate the body to the circumstances. On the reverse, we might start with the various lobes, afferent and efferent, and show that they are all working in harmony, thus the product of conception is perfect; hence all points balance, coördination in all divisions. When all cycles of all senses and all cycles of all functions are working normally, then all goes well at all stations, thus what she sees or feels peripherally is what she adapts herself to peripherally after her intelligence, within the many lobes of the brain, has had at her command all cycles to complete the triunity of purpose.

Having studied the normal cycle with the abnormal cycle we must again establish the changes, physiologic-



ally studied, to know just what actual transformation does take place when a person is sick, the Chiropractor adjusts his spine and he gets well. But what are the processive successive steps? This we answer in the following cycle.

In presenting this cycle we have accomplished what no physician has done with medicine, shown you, by detailed analysis in what manner the one does restore the other; in logical form. This is a thing that cannot be done with medicines upon the human body. No physician is yet capable of showing how poisons will make a sick person well, or a well person sick. It is one of the problems which "happen," the explanation for which he cannot substantiate or even approximate without dealing crudely with "Nature."

A particular phase of this study is the "Restoration" referred to. The Chiropractor does not "stimulate" or "inhibit" a single function, organ or part of the body, material or immaterial. He does not do what all of medicine or osteopathy aims to do. No medicine

has any effect unless it incites or discourages. I know of no form of treatment but what aims to goad or restrain. If the treatment of medicine does not accomplish something in either one of those lines he will have accomplished nothing of what he considers of value.

You can conceive from the study of Nos. 10 to 12 that there is a current waiting to go through and in 13 there is not a current, the intermediate subluxation is what the Chiropractor adjusts; with that accomplished he has *restored* to 13 what 10 has for that purpose. He has not added or taken away, he has but allowed what was there full freedom. It is like turning the key in a door, the door is unlocked; if the prisoner then has sufficient strength to turn the knob and open the door, he is a free man—we have set free what was on the other side.

To better understand these meanings, I shall quote *Webster*.

“Stimulant. An agent which produces a *temporary increase* of vital activity in the organism, or in any of its parts; sometimes used without qualifications to signify an alcoholic beverage used as a stimulant (physical). *To excite; to irritate; especially to excite the activity of* (a nerve or an irritable muscle), as by electricity.

“Stimulus. A goad, hence, something that arouses the mind or spirits. That which excites or produces a temporary increase of vital action, either in the whole organism or in any of its parts; especially *any substance or agent* capable of evoking the activity of a nerve, or irritable muscle, or capable of producing an impression upon a sensory organ or more particularly upon its end organ.

“Inhibit. *To check; to hold back; to restrain; to hinder.*

“Inhibition (Physical). *A stopping or checking of an already present action; a restraining of the function of an organ; or an agent, as a digestive fluid or ferment, etc.*”

“Restoration. The act of restoring or *bringing back to a former place, station, or condition*; the fact of being restored; *renewal; re-establishment.*”

PHYSIOLOGICAL CHANGES OF THE ABNORMAL CYCLE UNDER
ADJUSTMENT OR RESTORATION OF INCOÖR-
DINATION TO COÖRDINATION.

<i>Efferent Half.</i>	<i>Efferent Half.</i>
1. Universal Intelligence.	1. Universal Intelligence.
2. Innate Intelligence.	2. Innate Intelligence.
3. Mental.	3. Mental.
4. Creation.	4. Creation.
5. Brain Cell.	5. Brain Cell.
6. Transformation.	6. Transformation.
7. Mental Impulse.	7. Mental Impulse.
8. Propulsion.	8. Propulsion.
9. Efferent Nerve.	9. Efferent Nerve.
10. Transmission.	10. Transmission.
11. Concussion of forces (awkwardly applied.)	11. Adjustic concussion of forces.
12. Subluxation.	12. Innate contraction of forces.
13. Interference with trans- mission.	13. Subluxation adjusted.
14. Tissue cell.	14. Restoration of trans- mission.
15. Reception.	15. Tissue cell.
16. Excess or lack of per- sonification.	16. Reception.
17. Excess or lack of ex- pression.	17. The circuit re-estab- lished.
18. Excess or lack of func- tion.	18. Normal personifica- tion.
19. Incoördination (dis- ease).	19. Normal expression.
	20. Normal function.
	21. Coördination (health).

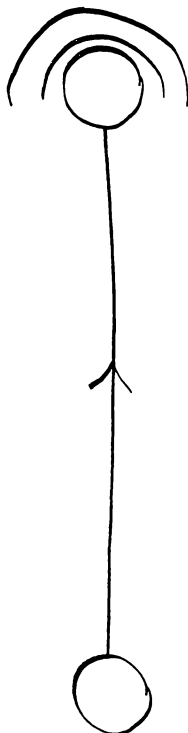
The observation of the left half of this cycle are the same as we noticed in the abnormal complete cycle. To repeat them is not necessary.

So far the conclusions are the same for this case as they would be for any pathological state. With the efferent half under adjustment we start with that. The Chiropractor's observations of this case remain the same. *Universal Intelligence, Innate Intelligence, mental, creation, brain cell, transformation, mental impulse, propulsion, efferent nerve, transmission.* Now he brings on the *adjustic concussion of forces*, the recoil of which was utilized to put the vertebra into position. *He has restored*

the transmission between the brain and tissue cell passing through what was formerly an obstruction existing at this point and this tissue cell receives the impulses and we have *re-established this circuit*, restored the transmission of the currents, and we have a normal personification, a usual function, coördination or health. Be it remembered, the Chiropractor does not give the body anything, or take away anything; he wishes to re-connect what was there. He does not stimulate or inhibit; he wishes to see *restoration of currents*, immaterial units of power that wish to pass through one channel and cannot because it is dammed.

His entire aim is to do nothing more than anybody does when they turn the button on an electric globe. The electricity comes on which was not there a few minutes or hours ago. You turned it off because you were going away and now that you have returned you want and need the light, therefore, turn the button and you are satisfied. You do the same with an electric fan. The absence of the current shows the fan is not running. Turn on the current, *restore its transmission*, and the fan performs its normal functions. Man is an electrical plant within himself. Within him are many dynamos (generators), millions of wires (conductors), and many motors (expressors), and should be studied as such *from head to foot*. Must you put a man in jail, must he be maligned and mistreated for telling the people how to do this simple duty? Is it not to the interests of all to see that they learn *what* to do and then *how* to do such things?

The foundation is simple, easy. Why did *you* not think of it? "Couldn't?" Do you call such works miracles? What is a miracle? *Unknown law*. "Nature" performs no miracles. What she does is governed by law. There is no miracle even to man, if by miracle is meant the abrogation of the law. The natural law never has been and never will be broken. So when biblical history repeats some present day "wonders," He simply laid his hand on the human body and turned the lever controlling the known law to Him, yet unknown to his bystanders who regarded Him with awe. The Chiropractor guides man into and through this unknown law. In the cycles all things are working under the control of a principled law. This does not mean man is not sometimes balked in the final achievement of his purposes,



BEGINNING WITH TISSUE CELL AND GOING TOWARD
INNATE INTELLIGENCE.

but if so it is because of his ignorance of the law beneath it, for in the knowledge of Universal law and its application to man all things are possible. Men, as they rise toward the arch-natural, or the higher degrees of life following the application of Chiropractic, will rise into the realm of knowledge of how to daily perform these so-called "miracles."

In the following cycle we shall give to you in logical order a few definitions of what is meant by the terms used. I herewith speak of volumes of currents. For definitions of units, see lecture on "*Power*."

PHILOSOPHICAL CYCLE—REGARDING THE TRANSMISSION OF FORCES.

Beginning with tissue cell and going toward Innate Intelligence,

1. *Tissue cell*—Expresses the function of the intelligent force.

2. *Impression*—Creation of vibration following expression.

3. *Afferent nerves*—Convey the vibration from tissue cell to brain cell.

4. *Transmission*—Conducts the impression from periphery to center.

5. *Brain cell*—Receives vibration and later on expels it to its motor lobe.

6. *Reception*—Of the vibration or impression by the brain cell.

7. *Mental*—Interprets the character, quantity and quality of the vibration of energy.

8. *Interpretation*—The knowledge gained after the impression has been resolved into component relative values.

9. *Sensation*—The result of the interpretation of vibration.

10. *Ideation*—The connection of this interpretation with others from different localities; to assume one general opinion, to produce unital harmonious action in many places at once; for instance, the two arms coincide in action as do the legs.

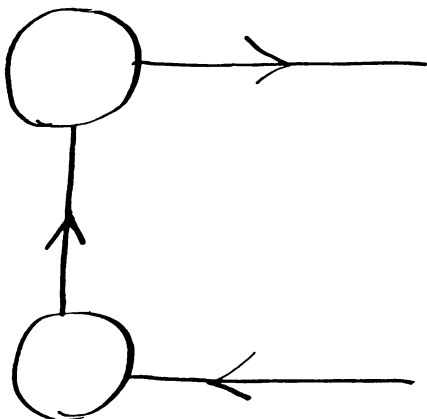
11. *Innate mental*—The residence of knowledge of vibrations and where the force is utilized to produce thoughts.

12. *Innate Intelligence*—The unlimited storehouse of this intellectual power.

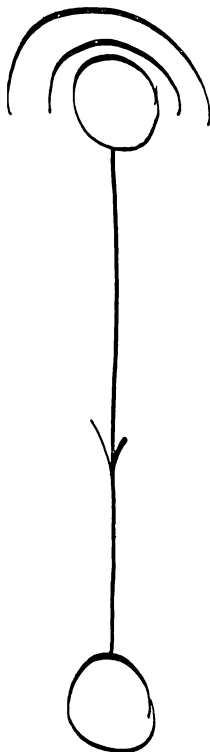
The *tissue cell* expresses not only one but many functions in all ligaments, viscera, tissues, in fact into every atom of the body. *Impression*, afferent acceptance of vibration, in the periphery of nerves following efferent expression; it is the registration of the number of units of force that were in action in ether and also registering their volume and velocity. *Afferent nerves* convey the vibration from tissue cell to brain. *Transmission* is the conveying of those impressions from tissue cell to brain. *Brain cells* are of two kinds (1) the thinker (2) the doer. One receives, the other expels. One tells the other what quantity to send out. One reasons, the other executes. *Brain cell* receives vibration and as soon as interpreted its knowledge will be adapted to by the transference of the knowledge over to the motor lobe for adaptative action.

Passive reception of the vibration which is now an impression. A close distinction must be made between the passive and active functions. Reception and interpretation, etc., are purely passive attributes, therefore we must discriminate. Mental not only interprets the character, quantity, and quality of the vibration of energy, but tells where it came from and how and with what speed it came, and thus the mental knows just what is going on in every part of the body all the time. *Interpretation*, the knowledge gained after the impression has been received at the brain, put through that mental passive resolution which determines whether the thing sensed is good or bad. Every part of a human body is sending impressions for interpretation all the time. This constant afferent current is like a multiple telephone switchboard where thousands of subscribers are trying to get connection with some other person, although there would be more fibres in one adult than in many switchboards. The complexity would be greater in many if it were not for the superlatively greater basic comparison that we are able to say of man. *Sensation*, the result of the interpretation of vibration as regards its good or bad qualities. *Ideation*, the connection of this interpretation with others from different localities to assume one general opinion, to produce one harmonious action in different places or throughout the entire body at once. For instance, the complete study of any of the systems

in the body, the digestive system, urinary system, etc.—do they run according to regular methods; are they classified and planned according to the space allowed for them; are they compact and could man make so great a machine with so little material in so small a form, and, with all, so perfect in its running ability? Are they not healthy and well if they get current? Are they not regular, all to a dot, in their orderly systematic action? *Innate mental*, the home or place where thoughts gather, congregate around the fireside and consider things for the good of the body on the coming day. It is also the place where thoughts are manufactured. *Innate intelligence*, the unlimited storehouse of this intellectual power.



ADAPTATION BETWEEN LOBES OF THE BRAIN.



BEGINNING WITH INNATE INTELLIGENCE THE ISSUE
IS REVERSED.

ADAPTATION BETWEEN LOBES OF THE BRAIN.

Having received the knowledge of interpretation, it is of little value unless received for a purpose, which is self preservation. To do this means that responsive action must follow. The response, with intelligent force of the proper character, always follows the ideation, sensation, interpretation, reception, and transmission of the impression. The past division of study took successively the definitions for each passive or active function, one thinker brain cell to the doer brain cell. We have broadened the gap by bringing in the thought of adaptation which must be their response according to the interpretation which shows what is necessary to constantly circumvent obstacles in Innate's path.

Beginning with Innate Intelligence the issue is reversed.

1. *Innate Intelligence*—The storehouse of creative power having each atom of force imbued with the attributes of personification and intelligence.

2. *Innate Mental*—The seat where individual response begins its formation.

3. *Creation*—The product of Innate mental, as every thought is a creative factor in the sense that it performs a new action today that never existed before. Each function expressed now is being met differently than before.

4. *Brain cell*—The material habitat of this intelligent force and the corporeal element which induces transformation and transmission.

5. *Transformation*—The conforming of creative Innate mental intelligence to the proper consistencies as called for and necessary to permit adaptation.

6. *Mental impulse*—The product of transformation.

7. *Propulsion*—What the brain cell does to the mental impulse when it contracts.

8. *Efferent nerve*—The conductor of intelligent power from the brain to the tissue cells.

9. *Transmission*—In efferent nerves, is always in one direction, *from*. The power leaves the brain for the tissue cells.

10. *Tissue cell*—

11. *Reception*—That act performed by the tissue cell to receive the intellectual force that has been directed to it.

12. *Physical personification*—Ideality and individuality become a reality. The Character is, in expression, the counterpart of what did exist following its transformation, and each successive step has been a means of direction and conductivity rather than one of physical interpretation. The physical act always discloses the like character of the mental impulse providing conduction be normal.

13. *Expression*—The action following the reception at the tissue cell of the intelligent thought power.

14. *Function*—The name given to the special character and kind of physical personification that has been thus expressed.

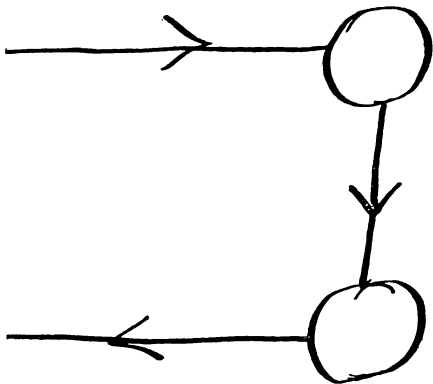
Innate Intelligence is the storehouse of creative power having each unit of force imbued with the attributes of intelligence and personification. We have at this efferent tissue cell physical *personification*. "Personification"—of what? Mental impulse that follows ideation and individuality that exists in mental form, thus becoming a physical reality—personifying the personal thoughts of Innate. The physical act always discloses the character of the mental impulse providing conduction be normal.

We have made definitions for all contingencies arising from tissue cell passing afferently to the brain; we adapted the conditions there, passed over and down the efferent nerves and have reached the cells again, but still we have a gap which we cannot afford to leave open, that of the relationship between the impulse and the impression. We have studied the passive and active forms of the processes through which the material and immaterial act in unison to make man what he is—the greatest study existing.

We had the tip of the efferent nerves and now we have the tip of the afferent nerve. To place both of these fibres into a tissue cell which has a current would be to "turn on the light" if the term could be so used as in electricity. It would be "connecting the current;" you have re-established the connection, hence normal conditions exist. Given a dynamo and a motor and two wires, one efferent from the dynamo to the motor and the other

afferent from the motor to the dynamo, we have an established current, hence normal electrical function.

If you would use as much good common sense—horse sense—about yourself as you do about anything else around you all the time—you would be a great deal better off. That missing link is now supplied with the



ADAPTATION BETWEEN EXPRESSION AND IMPRESSION.

Adaptation follows expressed action (the execution of certain commands to motion), hence vibration must follow. An impulse is but an exact quality, quantity, and form of continuous transposition of units of energy passing efferently through a nerve to finally reach a definite place. Once this transmutation reaches the cell, its atoms will act in the same "quality, quantity, and form." After cells have acted this "form, quantity, and

quality," they give issue to an equivalent shifting of units of energy which when received at the afferent end of a fibre, displace the atoms of the cell which "quality, quantity, and form" travels to the brain where it is recorded and interpreted. As the nerves go in pairs and with the efferent resides an afferent fibre, it must follow that one receives as the other expresses, hence little action, slight vibration; great expression, much vibration occurs and transmission conducts them to its superior officer, the brain, where they are passed through the changes previously spoken of. The afferent is as a receiving instrument for vibration, uttered by the mouth, the mouthpiece of the telephone as it were. The person at the other end receives the vibration, puts it through an interpretation, gives forth a responsive volume of adaptative vibrations through the mouthpiece at that end; you receive them at the transmitter at this end, you interpret those vibrations and so the cycle continues until the object for which you "called up" that person has been accomplished.

Every act following the expression of this creative intelligent force through a medium means the liberation of certain vibrations. These are an impression, the character of which is only recognized and known after it reaches the mental and is interpreted. This principle of vibration and consequent impressions holds good in every tissue cell in the body, whether coming from or going to Innate or educated brains.

You talk in a whisper, impressions are made as of a whisper, they are transmitted as such, the interpretation is likewise and you "hear" in a whisper. If you talk in a loud, bellowing voice, you hear it accordingly. What is the difference between the two? *Only in the degree of vibration* that each makes and you hear it as it is made. The same atoms of ether are shaken, but in one case they are set in more rapid oscillations than in the other. Every function and its interpretations make a similar circuit. Let the function be feeble, or not enough of it, or its quality be damaged in transit, and sure enough we must not be so unreasonable as to expect perfect impression to be made from imperfect actions any more than a photographer would be expected to make perfect prints when he had an imperfect negative.



THE CYCLE COMPLETE.

THE CYCLE COMPLETE.

First, we started with tissue cell and led you to the workings of the brain and mind; second, we developed the impressions and showed how it was done; third, its responsiveness followed and we watched the progress of that detailed work and watched the expression; then, fourth, brought out the intermediate actions that occurred and that brought us back to where we started, having completed the cycle.

Jokingly one day in class, the subject arose about *gray hair*, and the impossibility of a Chiropractor doing anything with it. The subject was discussed thoroughly. As a matter of fact it was a disease as well as any other abnormal condition throughout the body. Jokingly someone said, "If so, you ought to make a cycle using that as your basis," never thinking that it could be done. The next morning, I presented them the following.

We bring into this cycle a difference between "brain cells." Heretofore we have referred to them in a general sense. The *doer* brain cell is the one which sends power efferently. The *thinker* brain cell is the one which receives afferently.

PHILOSOPHICAL CYCLE OF GRAY HAIR.

In the change of color of hair, secretion is the function involved. Nutrition and other functions being carried on as before. As a single hair can turn gray without the adjacent ones undergoing this change, the action of the particular pigment cells supplying this particular hair must be interfered with. We have all seen cases where patches of the hair had changed in color. Cases have several colors of hair on one head. Feverish cases lose their normal condition which changes to that of an abnormal after the fever has subsided. Chiropractors have changed this abnormal color back to the normal. You have known cases that have received a fright and the hair changed color in a night. You have well known paralysis to appear in a few minutes following a shock or fall. Gray hair, or a changing of any other color is but a paralysis of that function. The Chiropractor adjusts the cause of any of these conditions. The cycle of function would be:

Efferent Half.

1. "Doer" brain cell.
2. Impulse.
3. Efferent fibre (Secretion).
4. Propulsion.
5. Transmission.
6. Subluxation.
7. Lack or excess of transmission.
8. Pigment cells.
9. Equivalent reception.
10. Lack or excess of expression or function.

Afferent Half.

1. Tissue cell.
2. Impression.
3. Afferent fibre.
4. Transmission
5. Brain cell (Thinker).
6. Reception.
7. Innate mental.
8. Interpretation.
9. Sensation.
10. Ideation.
11. Transmission.
12. Brain cell (doer).

In the following cycle we make no comments other than to speak of this as a pathological condition. It does not involve adjustments, restoration, or anything in that order.

Having been over this ground before in a general way, this cycle will give you another form of its practical application. Study in any phase is of no value unless brought to the use of some particular function.

CYCLE OF GRAY HAIR, CONSIDERING THAT THE GRAY HAIR IS A
PATHOLOGICAL RESULT.

- | | |
|-----------------------------------------------|------------------------------------------------------------------|
| 1. Innate Intelligence. | 11. Subluxation. |
| 2. Innate Mental. | 12. Lack of transmission of secretive impulses. |
| 3. Creation. | 13. Tissue cell. |
| 4. Brain cell. | 14. Reception. |
| 5. Transformation. | 15. Lack of personification. |
| 6. Mental impulse. | 16. Lack of expression. |
| 7. Propulsion. | 17. Lack of function, hence no pigment, no color, and gray hair. |
| 8. Efferent nerve. | |
| 9. Transmission. | |
| 10. Concussion of forces (awkwardly applied). | |

- | | |
|-----------------------------|--------------------------|
| 1. Tissue cell. | 7. Mental. |
| 2. Equivalent impression. | 8. Interpretation. |
| 3. Afferent nerve. | 9. Equivalent sensation. |
| 4. Equivalent transmission. | 10. Equivalent ideation. |
| 5. Innate brain cell. | 11. Innate Intelligence. |
| 6. Reception. | 12. Adaptation. |

This cycle speaks for itself.

PRACTICAL CYCLE OF GRAY HAIR.

- | | |
|------------------------------------|-----------------------------|
| 1. Mirror. | 8. Examination. |
| 2. Reflection. | 9. Proration. |
| 3. Gray Hair. | 10. Adjustment or fixation. |
| 4. Dissatisfaction. | 11. Color restoration. |
| 5. Resolution. | 12. Mirror. |
| 6. Locomotion. | 13. Reflection. |
| 7. P. S. C. Chiropractor's office. | 14. Satisfaction. |
| | 15. Congratulation. |

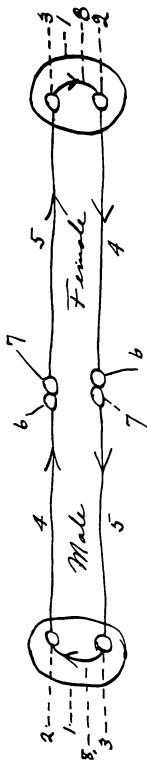
All cycles presented in the past have been completed within *one* body. Each structure of one or the other, afferent and efferent halves when blended into one union, was a unit within itself and did not need anything more than existed within its own body for its own preservative processes. Former cycles included everything which had to do with the maintaining of the normal form, size, and shape of one body after it was once given.

The present form of cycles are dealing with reproduction wherein more than one person or sex is needed to complete this purpose. The objects are classified into the following order, the internal cycle for self preservation, and the external (sexual cycles) for the purpose of self-reproduction.

In all sexual cycles one person could not complete the circuit. Parts of its duties would and could be completed but this would not fulfil its full kind of impressions necessary to bring about results.

It will be noticed that everything that is necessary in the male is also met with its counterpart in the female. Physically this is true, and mentally the same creative character agrees.

To appreciate these double cycles I would advise careful study of the drawings accompanying and that you connect the number in the tabulated cycle with the same



NORMAL SEXUAL CYCLE.

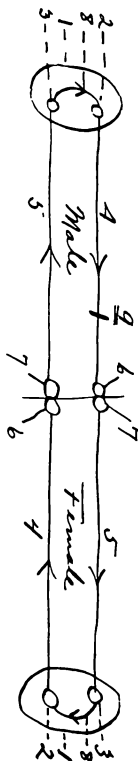
number in the same sex in the drawings, at the same time considering direction which the currents would take as the arrows show.

NORMAL SEXUAL CYCLE.

- | | |
|-----------------------------------------------------|-----------------------------------------------------|
| 1. Male brain. | 1. Female brain. |
| 2. Male brain cell (Doer). | 2. Female brain cell (Doer). |
| 3. Male brain cell (Thinker). | 3. Female brain cell (Thinker). |
| 4. Male efferent nerve. | 4. Female efferent nerve. |
| 5. Male afferent nerve. | 5. Female afferent nerve. |
| 6. Male tissue cell (Expresser). | 6. Female tissue cell (Expresser). |
| 7. Male tissue cell (Receiver). | 7. Female tissue cell (Receiver). |
| 8. Connection between doer and thinker brain cells. | 8. Connection between doer and thinker brain cells. |

Comment is hardly necessary upon this cycle as its name explains just what it is. This is a basic study of why the male may be unable to perform any of the duties of his part in reproduction. This cycle would account for "sterility," "sexual barrenness," "lost manhood," "sexual debility," etc., etc. Just how the broken cycle would express itself in the male would be determined by how great the pressure, location of the pressure, what functions were involved, etc. The various combinations that might exist as a result of the innumerable broken cycles would be endless. We attempt to set one complete example before you and allow you the privilege of applying the principle to your endless variety of cases when they come to you.

Notice carefully the combination between the doer and the thinker brain cells as referred to previously.



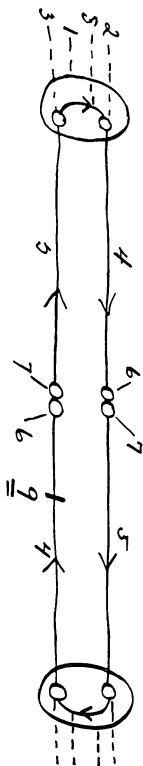
BROKEN SEXUAL CYCLE—MALE.

BROKEN CYCLE—MALE.

- | | |
|-----------------------------------------------------|-----------------------------------------------------|
| 1. Male brain. | 1. Female brain. |
| 2. Male brain cell (Doer). | 2. Female brain cell (Doer.) |
| 3. Male brain cell (Thinker). | 3. Female brain cell (Thinker). |
| 4. Male efferent nerve. | 4. Female efferent nerve. |
| 5. Male afferent nerve. | 5. Female afferent nerve. |
| 6. Male tissue cell (Expresser). | 6. Female tissue cell (Expresser). |
| 7. Male tissue cell (Receiver). | 7. Female tissue cell (Receiver). |
| 8. Connection between doer and thinker brain cells. | 8. Connection between doer and thinker brain cells. |
| 9. Subluxation. Lack of transmission efferently. | |

This cycle is the same as the male cycle with the exception that the broken circuit is within the composition of the male. This would account for all of the diseases of the male sex organs, be they great or small, intense or moderate, excessive or a light condition. The basis of all the troubles the male might have in sexual organs, be it excess of function or barrenness, has a common origin as illustrated. Notice that the abnormality is due to pressure upon the efferent nerve from the sex involved.

Number 9 calls particular attention to where one cycle varies from the other. In either instance the sensations of the other would not be to the standard of what they ought to be. For instance the male efferent sexual tissues are not performing their normal functions; hence the vibration will not be normal, nor can it be until the current is restored to its fullest capacity for action. Then, and not until then, will sexual intercourse be an action of pleasure. It is not uncommon to hear complaints from either sex that sexual intercourse is one of the "bugbears" or "most unpleasant occurrences of our married life" or "I do not want to disappoint my husband and I submit, but to me it is an occurrence that I dread," or similar expressions might come from the male. You can easily realize that the principle underlying it is the lack of function in either one or both of the sexes.

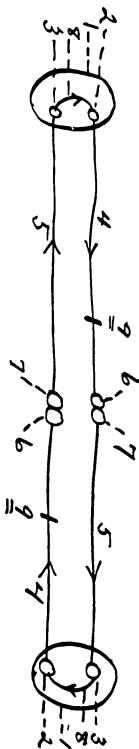


BROKEN SEXUAL CYCLE—FEMALE

BROKEN CYCLE—FEMALE.

- | | |
|-----------------------------------------------|-----------------------------------------------------|
| 1. Male brain. | 1. Female brain. |
| 2. Male brain cell (Doer). | 2. Female brain cell (Doer). |
| 3. Male brain cell (Thinker). | 3. Female brain cell (Thinker). |
| 4. Male efferent nerve. | 4. Female efferent nerve. |
| 5. Male afferent nerve. | 5. Female afferent nerve. |
| 6. Male tissue cell (Expresser). | 6. Female tissue cell (Expresser). |
| 7. Male tissue cell (Receiver). | 7. Female tissue cell (Receiver). |
| 8. Connection between Doer and Thinker cells. | 8. Connection between Doer and Thinker brain cells. |
| | 9. Subluxation. Lack of transmission efferently. |

In the next cycle both sexes are not normal. Such people would be said to "not be mated." They might be very congenial on other subjects but in this relationship there would be abnormalities constantly arising. It possibly would be one of the subjects entirely tabooed for the fact that it was labor, "disgusting and productive of more misery than pleasure." Perhaps the organs of one or the other sex cannot perform their wonted amount of functions. The absence of the same would be but productive of evil and harm. The physician would be appealed to and treatments of all sorts would be inflicted upon the already overworked body or bodies, but no permanent good could issue therefrom. In disgust, the family wears its life out by "letting time take its course." If these parties but knew that Chiropractic was a correct philosophy underlying all such normal or abnormal conditions, I am sure they would lose no time in going to a Chiropractor to have the subluxation adjusted and have those currents restored to their bodies, that all the revolting interpretations might become the most pleasant memories of life.



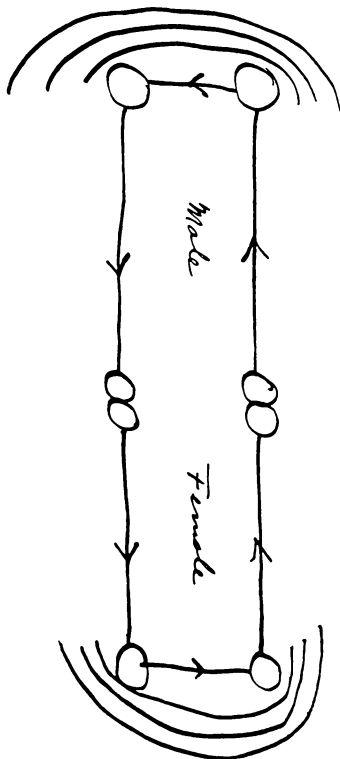
BROKEN SEXUAL CYCLE—MALE AND FEMALE.

BROKEN SEXUAL CYCLE—MALE AND FEMALE.

- | | |
|---------------------------------------------------------|---------------------------------------------------------|
| 1. Male brain. | 1. Female brain. |
| 2. Male brain cell (Doer). | 2. Female brain cell (Doer). |
| 3. Male brain cell (Thinker). | 3. Female brain cell (Thinker). |
| 4. Male efferent nerve. | 4. Female efferent nerve. |
| 5. Male afferent nerve. | 5. Female afferent nerve. |
| 6. Male tissue cell (Expresser). | 6. Female tissue cell (Expresser). |
| 7. Male tissue cell (Receiver). | 7. Female tissue cell (Receiver). |
| 8. Connection between the Doer and Thinker brain cells. | 8. Connection between the Doer and Thinker brain cells. |
| 9. Subluxation. Lack of transmission efferently. | 9. Subluxation. Lack of transmission efferently. |

In the following cycle we have aimed to show the progressive steps upon the same basis as the Normal Complete Cycle. In this instance we have mentioned both sexes at one time.

- | | |
|---------------------------------------------------------------------------------------|--------------------------------------------------------------|
| 1. Universal Intelligence, the same for both sexes. | 10. Transmission through each. |
| 2. Innate Intelligence, one to each individual. | 11. Tissue cells in sex organs of each sex. |
| 3. Two mentalities. | 12. Reception of tissue cell of each sex organ. |
| 4. Two creations, one for each individual. | 13. Physical personification in each tissue cell. |
| 5. One male and one female brain cell. | 14. Expression in each organ, according to its kind of work. |
| 6. The transformations in male and female. | 15. Function of each sex organ. |
| 7. One set of mental impulses to each sex. | 16. Coördination, in each sex and between two sexes. |
| 8. Propulsion of each in each. | |
| 9. Efferent nerve from male and efferent nerve from female from brains to sex organs. | |



MALE AND FEMALE SEXUAL CYCLES—NORMAL.

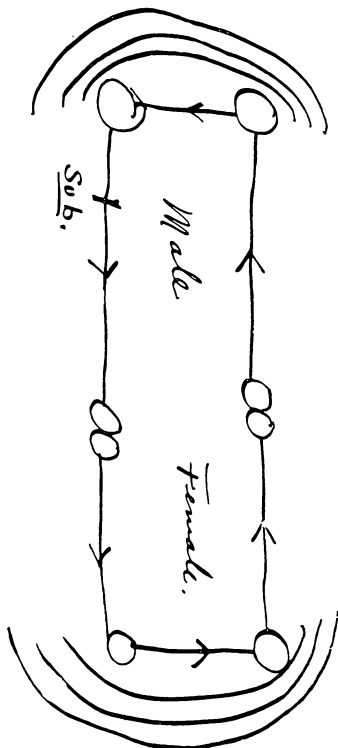
- | | |
|----------------------------------------------------------------------------|-----------------------------------------------------------------|
| 1. Coördination. | 8. Reception. |
| 2. Tissue cells of each sex organ. | 9. Two mentalities, one in each brain. |
| 3. Vibrations following each impression, in sex cells. | 10. Mental interpretation, in the minds of the male and female. |
| 4. Impressions, following each vibration. | 11. Two sets of sensations. |
| 5. Afferent nerve, one to each sex from sex cells, to brains. | 12. Two groups of ideations. |
| 6. Transmission, from each sex cell through afferent fibres to brain cell. | 13. Two Innate Intelligences. |
| 7. Brain cell in each sex. | 14. Two responsive intellectual adaptations. |
| | 15. One Universal Intelligence. |

The following cycle is the same as the preceding one with the exception that the former was normal. This introduces the concussion of forces, *in the male*, consequently we have the subluxation, and then lack of transmission. The basis as portrayed here is the same as existed in the *Abnormal Cycle*, yet its expression involves two sexes. The combination of where this cycle joins the similar cycle from the opposite cycle is well expressed. Its title tells what it is.

(In going into any cycle, I would advise the reader or student to take one at a time, *study* every phase and get the ideas clearly. This work is not such as you can hastily read over and think you have it. To do the quick, rapid reading act would be to lose the object for which you purchased this book.)

ABNORMAL SEXUAL CYCLE—MALE.

- | | |
|-------------------------------------------|----------------------------------------------------------------------|
| 1. Universal Intelligence. | 1. Incoördination in female, but incoördination of the sexual cycle. |
| 2. Two Innate Intelligences. | 2. Tissue cell. Abnormal in male, normal in female. |
| 3. Two mentalities. | |
| 4. Two creations. | |
| 5. Female. | |
| 6. The transformation in male and female. | |



ABNORMAL SEXUAL CYCLE—MALE.

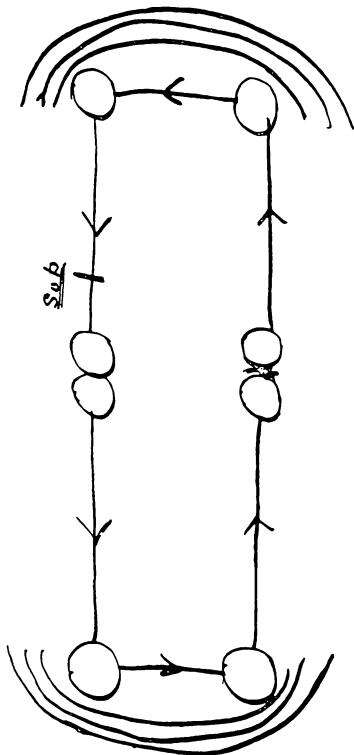
ABNORMAL SEXUAL CYCLE—MALE. (Continued)

7. One set of mental impulses to each sex.
8. Propulsion of each in each.
9. Efferent nerve from male and efferent nerve from female, from brain to sex organs.
10. Transmission through each.
11. Concussion of forces, (in male only) awkwardly applied.
12. Subluxation (in male only).
13. Interference with transmission (in male only).
14. Tissue cells, in sex organs of each sex.
15. Reception, in tissue cell, of each sex.
16. Excess or lack of personification (in male). Normal personification in female.
17. Excess or lack (in male) of expression. Normal expression in female.
18. Excess or lack of function (in male) and normal function in female.
19. Incoördination in male and incoördination of the sexual cycle when in contact with the coördinated female.
3. Equivalent vibration is received by afferent fibre of female.
4. Equivalent impression is received by afferent fiber of female
5. Afferent fiber, one to each sex cell, to the brains.
6. Equivalent transmission in the female, normal transmission upon the part of the male.
7. Brain cell in each sex.
8. Reception.
9. Two mentalities, one in each brain.
10. Mental interpretation in the female is according to the equivalent impressions; in the male is normal.
11. Two sets of impressions, the female abnormal, the male normal.
12. Two groups of ideas; the female unpleasant, male pleasant.
13. Two Innate Intelligences.
14. Two responsive Intellectual adaptations.
15. One Universal Intelligence.

The following cycle is of the opposite sex to the one gone before. Watch the general resemblance, but also keep your mind on where *the differences* come in.

ABNORMAL SEXUAL CYCLE—FEMALE.

- | | |
|----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------|
| 1. Universal Intelligence. | 1. Incoördination in female and incoördination of the sexual cycle when in contact with the coördinated male. |
| 2. Two Innate Intelligences. | 2. Tissue cell. Abnormal in female, normal in male. |
| 3. Two mentalities. | 3. Equivalent vibration is received by afferent fiber of male. |
| 4. Two creations. | 4. Equivalent impression is received by afferent fiber of male. |
| 5. Two brain cells, one male and one female. | 5. Afferent fibers, to each sex, from sex cells to brains. |
| 6. Transformations in male and female. | 6. Equivalent transmission in the male and normal transmission upon the part of the female. |
| 7. One set of mental impulses to each sex. | 7. Brain cell in each sex. |
| 8. Propulsion of each in each. | 8. Reception. |
| 9. Efferent nerve from male and efferent nerve from female, from brains to sex organs. | 9. To mentalities, one in each brain. |
| 10. Transmission through each. | 10. Mental interpretation in the male is according to the equivalent impression; in the female is normal. |
| 11. Concussion of force (in female only). | 11. Two sets of impressions; the male abnormal and the male normal. |
| 12. Subluxation (in female only). | |
| 13. Interference with transmission (in female only). | |
| 14. Tissue cells in sex organs of each. | |
| 15. Reception in tissue cells of each sex. | |
| 16. Excess or lack of personification. | |
| 17. Excess or lack of function (in female); normal function in male. | |



ABNORMAL SEXUAL CYCLE—FEMALE.

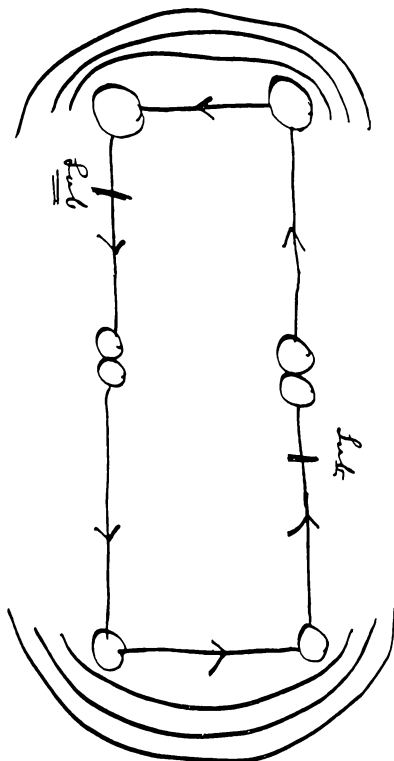
ABNORMAL SEXUAL CYCLE—FEMALE. (Continued)

- | | |
|-------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|
| 18. Excess or lack of function (in female); normal function in male. | 12. Two groups of ideations; female pleasant and male unpleasant. |
| 19. Incoördination in female, and incoördination of the sexual cycle when in contact with coördinated male. | 13. Two Innate Intelligences.
14. Two responsive Intellectual adaptations.
15. One Universal Intelligence. |

Both sexes are represented as abnormal in the following cycle. Each of the two individuals have met with an accident, hence have difficulties that are peculiar to themselves, yet different from the average. Just what these diseases are, or might be, would be endless, and as I am not an accurate fortune teller I will not attempt to name them, but I think you can clearly see that the more of the effects that are studied, the less the student would know regarding these causes, where they were, or how to correct them. It was not the knowledge of effects that led the author to these cycles, but rather the absence of that knowledge.

ABNORMAL SEXUAL CYCLE—MALE AND FEMALE.

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Universal Intelligence.
2. Two Innate Intelligences.
3. Two mentalities.
4. Two creations.
5. Two brain cells, one male and one female.
6. Transformation in male and female.
7. One set of mental impulses to each sex.
8. Propulsion of each in each.
9. Efferent nerve from male and efferent nerve from female, from brain to sex organs. | 1. Incoördination in both sexes, therefore incoördination of the normal cycle.
2. Tissue cell. Abnormal in male and female.
3. Equivalent vibration in each sex.
4. Equivalent impressions to each from each.
5. Afferent fibers in each sex from sex cells to brains.
6. Equivalent transmission in both sexes.
7. Brain cell in each sex.
8. Reception. |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|



ABNORMAL SEXUAL CYCLE—MALE AND FEMALE

ABNORMAL SEXUAL CYCLE—MALE AND FEMALE. (Continued.)

- | | |
|-------------------------------------------------------------------------------------------------|-------------------------------------------------------|
| 10. Transmission in both individuals. | 9. Two mentalities, one in each brain. |
| 11. Concussion of forces (in both sexes), awkwardly applied. | 10. Mental interpretation, equivalent to impressions. |
| 12. Subluxations in both individuals. | 11. Two sets of impressions, both abnormal. |
| 13. Interference with transmission in both. | 12. Two groups of ideas, unpleasant. |
| 14. Tissue cells, in sex organs of each. | 13. Two Innate Intelligences. |
| 15. Reception in tissue cells of each sex organ. | 14. Two responsive intellectual adaptations. |
| 16. Excess or lack of personification in both sexes. | 15. One Universal Intelligence. |
| 17. Excess or lack of expression in either. | |
| 18. Excess or lack of function in either. | |
| 19. Incoördination in both, individually, therefore the sexual cycle is abnormal on both sides. | |

CYCLE OF CONCUSSION OF FORCES AND CAUSE OF DISEASE.

Efferent.

1. Universal Intelligence.
2. Innate Intelligence.
3. Material medium.
4. Accident.
5. Awkward application of concussion of forces.
 - A. 1st Class 33%—Subluxation.
 - 2nd Class 66%—Dislocation.
 - 3rd Class 100%—Fracture.

Afferent.

1. Disease.
2. Material medium.
3. Palpation.
4. Knowledge of subluxation.
5. Intentional scientific reversal of concussion of forces.
 - B. 1st Class Replacement of subluxation.
 - 2nd Class Setting of dislocation.
 - 3rd Class setting of fracture.

CYCLE OF CONCUSSION OF FORCES AND CAUSE OF DISEASE. (Continued)

- | | |
|--------------------------------------|----------------------------|
| 6. Pressure upon nerves. | 6. Restoration or libera- |
| 7. Lack of current—cause of disease. | tion of mental cur- |
| | rents. |
| 8. Disease. | 7. Ease or coördination. |
| | 8. Innate Intelligence. |
| | 9. Universal Intelligence. |

In type "A" the traumatic force was greater than the resistance. Its application in an awkward manner was what made the subluxation.

In type "B" the external energy is greater than the resistance, but its application is scientific, done after the direction of the subluxation, dislocation or fracture has been determined, hence it corrects *with the same degree of spontaneous force* that the other put out. It is but a reversal of the injurious application to the beneficial. Like for like, reversed. Perversion changed to verification; abuse to normal use; abnormal interpretation to righteous interpretation; distortion to healthful manifestation; corruption to correction.

In a former part of this lecture we have mentioned and spoken at length of one phase of the concussion of forces. I wish here to speak of another.

Points 2 and 3 are the intelligence in connection with the material medium. These two must be together to make one intellectual unit. To produce external forces of sufficient volume to come in contact with this body and make an abnormal condition would be to have what is commonly known as an "accident." A casualty only exists in so far as the external forces injure the structure of one or the other body.

The "accident" is applied in an awkward manner; the fact that an injury is sustained is proof. The concussion of forces, that have been awkwardly applied is always of varying degrees. I am not capable of dividing them exactly, because they will vary with each person, be he strong or weak, but we shall, to better illustrate the object, separate the quantities into three amounts to compare with the three states of traumatic conditions resulting from their application. These three causative conditions have always existed wherein the three effective conditions are present. I do not, nor does D. D. Palmer, claim to have been the originator of any one of

them. This law has always existed and there have always been perversions of it ever since the time of the first vertebrate. But to him must be given the credit for the beginning of the particularization on the subluxation. He discovered a few scattering segments of that law. Surgery did know a few insignificant phases about the fracture and dislocation, but the subluxation was a mooted question, sometimes spoken of in hesitating terms. Anything which was a subluxation was, in general terms, a dislocation. Nondiscriminating lines were made. *The P. S. C.*, through itself and graduates, in the past thirteen years, has made the "subluxation," especially of vertebræ, famous.

The blow that is equivalent to thirty-three per cent will subluxate a vertebra or other joint in the human body (partially separate one articulation from the other). If the blow is sixty-six per cent it will dislocate (completely separate the articulations) the joint. If the blow is equal to 100 per cent, then the condition that follows is that of a fracture. To reverse the order the blow (100 per cent) that would make a fracture, could make a dislocation or a subluxation. The concussion that will make a subluxation is not of sufficient force to make a dislocation, nor would the dislocation blow make a fracture. With these facts before us we can readily see why it would not be unusual to find one person with a subluxation of a lumbar vertebra, a dislocation of the right hip, and with all, a fracture of the femur. Following all of this it would not be surprising to find a "running sore," "eczema," "paralysis," "rheumatism," etc., etc., gradually beginning to appear in that leg and then the patient, the family, friends and physicians, "wonder why."

It is true that the Chiropractor has only to do with a subluxation, but in deciphering the underlying law and its perversion in relation to the subluxation, we might as well evolve the same law thoroughly and bring out facts that are even unknown to the medical profession about dislocations and fractures. They do not know that when a person falls there is a certain amount of intellectual adaptation going on internally; that certain forces are being directed to certain places for particular objects or resisting certain injuries from the external. They do not know that the external forces were greater than the internal, and that fracture was one of the inevitable results. They do not realize that subluxations

are minute dislocations. Grant him all credit for having the anatomical knowledge of the abnormal relationships, I still must maintain that he does not know *the first step* of the physiological connections, the philosophical associations, or anything of the wise, conclusive, or rational combinations that are necessary to bring this about. It is for that reason that we must even supply him knowledge on things which we cannot as yet do—the setting of dislocations and fractures, although better able to do so.

“Lack of current is the cause of disease.” The first time this subject was discussed or advanced to a body of Chiropractors was at *The U. C. A.* convention in 1907. Heretofore Chiropractors had maintained that “subluxations were the cause of disease.” I know of no better or quicker way of disproving that than to ask “What would happen if we were to sublunate a vertebra in a corpse?” Would his remains have a disease? Would his dust be abnormal? No. Why not? Because *he* was not there and his corpse had not the presence or absence of currents, any more than the electric light has or has not the currents when it is not connected with the dynamo. Would the light come on if I turned the button? Would the car move simply because I opened the controller? Would the motor run because I pulled the switch into place? No. Why not? Because of *the absence of current*. It is the quantity, quality, speed and other attributes of the intelligent foruns with which the currents move that makes abnormal all of the normal functions. Disease is but dis-ease of the functions, and “functions” but represent what the tissues do when guided by intellectual power. This latter substance we could not have without currents. It is *the amount* of current which determines to a nicety the amount of light or motion you will get in anything electrical. So is the same true with anything in connection with man. The current gone, death exists. The current there, life is the product. *A partial current, and incoordination (dis-ease) is the result.* “Lack of current, the cause of disease” is only too true from every standpoint you may wish to consider.

With the afferent half of this same cycle we reverse the order. Go exactly opposed to what it was. Instead of applying awkward motions, *The P. S. C.* teaches “its boys” to be handy, dexterous, skillful, adroit with their hands, to save movements and economize on time, to be

aggressive, progressive, without stumbling. The world respects a handy workman who is not hitting his thumb when it should have been the nail head. The same is true with every correction of a fracture, dislocation, or subluxation, regardless of where located in a human or animal body.

Knowing the above state of affairs to exist, it is for us to palpate the spine, find the subluxation and adjust it. Just how to adjust it is the science and art of this philosophy. "Seems easy," "looks easy," and is easily given when it is done in any old manner or fashion, but even the simplest movements sometimes represent a most thorough preparation.

The Chiropractor has studied the concussion of forces in the production of subluxations, dislocations and fractures, therefore it becomes a simple matter to introduce the opposite for their correction. He utilizes the same degree of force, but instead of applying it awkwardly, clumsily, or in the direction to produce the same, he utilizes it in the reverse direction and corrects the abnormality.

If the condition was a dislocation he would utilize sixty-six per cent of forces and the result would be a "set" dislocation. If the condition was fracture he would utilize the 100 per cent and the product of his effort would be a "set" fracture. The surgeon has utilized this knowledge without being able to analyze just *how* he did it. Did you ever watch a surgeon set a fracture? He gets the patient into a relaxed condition, either by suggestion or ether. When prone he will set the abnormality with that quick and rapid movement that makes him a success, or the absence of which makes him a failure. He very rarely pulls or tugs at a joint to get it set. The Chiropractor utilizes the same rapid, quick, swift, speedy, knack, light piano touch, only he works more rapidly than any surgeon. A bungler at this work would use slow, tardy, lazy shoves, pushes, or thrusts to get it into place. Did you ever watch a surgeon set a dislocation? Did he pull, tug, strain and, perspiring profusely, shove it into place? No. How would a Chiropractor do it? With that same rapid, quick, springing motion that never fails to get a recoil from Innate in adjusting the part out of place.

With the knowledge of these small details comes the success of *The P. S. C.* Chiropractor in delivering the

work that is demanded of him. I have often heard physicians say, who were in our clinic as visitors or students, "When are you going to do something to your patient?" My reply: "I am all through." They have said to that, "I did not see you do anything." I was through by the time they would get started to see what I was going to do.

If the absence of currents is the cause of disease, then the restoration of the same currents means the return of the normal, coördinated, "healthy" condition. In adjusting the subluxation that is what the Chiropractor accomplishes. He restores the currents to their normal coördinated, "healthy" functions. He returns normal abilities of transmission of the quantity, quality, speed, and intelligence of currents; in fact, every attribute is returned to them that was there before. We cannot make man more than what his creator intended he should be, but we will remodel him so that he will have more nearly normal expression in the future than he has had for years. We could not increase the weight of a man who was normal at 150, but if his abnormal weight is 265 we could *restore* him to 150. The ability of the Chiropractor is not more than a restoration to normal, whatever that may be, in each individual. We do not forget that each material being is capable of so much and no more, therefore each man is a standard unto himself; we could not judge one man by another except in a general way, and it is impossible for one man to say just what another man must be to be normal. We can positively say what we *think* he should, but that does not make it so. Innate is here again *our* reliable guide. We aim to set the machine right and let the normal power express itself as it will. To accomplish nothing more than this is to make of man a standard within himself.

We have gone somewhat into the very causative factors that produce the subluxation which produces the partial absence of currents which makes the disease what it is. You will notice that the word "cause" is used only in three connections: First, the *cause* of the subluxation (which is the concussion of forces); second, the *cause* of the disease (the partial absence of currents); third, the *cause* of health (the restoration of currents).

When man attempts to return a subluxation to its right place, he has more to deal with than a certain quantity of matter. He could tighten a bolt with a monkey wrench, but that bolt has no power of resistance,

therefore it is a simple matter. With man, he has an intelligence which deals with external things in a manner sometimes not pleasant; a quantity spoken of as "intellectual adaptation;" this man must figure on. Do something that is detrimental and it will be resisted with terrific force; bring on something that is good and it will be accepted with great relish.

CYCLE OF SOUND.

Concussion of forces.	Adaptation through the
Atmosphere.	other half of the cycle
Transportation of concussion.	depends upon whether
Vibrations.	that interpretation be for
External Ear (concentrator that receives volume).	the mutual good or not.
Tympanum intensifies or reduces the volume of the vibration.	Universal Intelligence.
Vestibule assembles the vibrations into definite orders.	Innate Intelligence.
Cochlea and semicircular canals, from which vibrations touch the nerve peripheries.	Ideation.
Tissue cell.	Mental.
Reception.	Creation.
Impression.	Brain Cell.
Afferent nerve.	Transformation.
Transmission of impression.	Mental Impulse.
Brain Cell.	Propulsion.
Reception.	Efferent nerves, leading to
Mental.	different divisions of
Mental interpretations.	ear.
Sensation or sound.	Transmission.
Ideation.	Tissue cell.
Innate Intelligence.	Reception.
Universal Intelligence.	Physical Personification.
	Intellectual Personification.
	If detrimental, repulsive,
	expulsives impulses will
	issue forth.
	If pleasant, for our good,
	receptive impulses will
	issue forth.
	Expression.
	Function.
	Coördination or incoördination.

Two words, out of many, in connection with the human body, that are much abused, are "nerves" and

"senses." They are the least known by the medical or osteopathic professions. They are hit, spat, and laughed at more than any others. They are the butt of all ridicule because they are supposed to be the most important and yet just why they should be is unknown, and because of this important knowledge being absent, almost a dictionary of misnamed terms have had origin. It is in this connection that I wish to draw forth the various steps and the proper application of the right words with the right meanings at the proper time. Cycles are subject to gradation, and each step has its time and that is what we want to bring in where it belongs. It is not uncommon to have a standard medical work refer to "sound as received by the ear," and many such incongruities. "Sound" is the mental product, although many authors speak wrongly of it.

The cycle of taste, feeling, smell, etc., or any other sense, would be the same as this with the exception that the place of origin and expression would change accordingly.

If man be correctly based and builded upon scientific lines, and these cycles be a correct study, then I firmly believe that one or more cycles, either individually or in combination, exists for everything this man may do or be connected with. When asked for a cycle of sound, I did not find it difficult to make one. It was but the analyzing of one condition through its various mental and physical processes.

NORMAL CYCLE OF REPRODUCTION.

- | | |
|----------------------------|------------------------------|
| 1. Universal Intelligence. | 10. Efferent nerves (from |
| 2. Innate Intelligence. | brain to sex organs). |
| 3. Sex, female. | 11. Transmission. |
| 4. Mental (reproductive | 12. Tissue cells (of sex or- |
| portion of). | gans). |
| 5. Creation (repro- | 13. Reception. |
| ductive portion of). | 14. Expression. |
| 6. Brain cells (reproduc- | 15. Function (reproduc- |
| tive portion of). | tion). |
| 7. Transformation of | 16. Expansion of blasto- |
| force units. | dermic cells. |
| 8. Mental impulses (re- | 17. Product, child. |
| productive). | 18. Contractions. |
| 9. Propulsion. | 19. Expulsion. |

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------|
| 20. Restoration of mother female sex organs. | 5. Afferent nerve (from mother and child). |
| 21. Coördination at all times between mother sex organs, creation of their force units, and the child with definite intellectual duties. | 6. Transmission of vibrations (from mother and child). |
| | 7. Brain cell (of reproductive lobes in mother). |
| 1. Coördination. | 8. Reception. |
| 2. Tissue cells (of mother sex organs and tissue cells of child). | 9. Mental (reproductive portion of). |
| 3. Vibration (from mother and child). | 10. Mental interpretation. |
| 4. Impression (from mother and child). | 11. Sensation. |
| | 12. Ideation. |
| | 13. Innate Intelligence. |
| | 14. Intellectual adaptation. |
| | 15. Universal Intelligence. |

In the above cycle we have had a sufficiently normal expression of the normal male and normal female cycles to make a comparatively normal product. To have had a perfect expression in each sex would be to have a perfect product, but as perfection does not exist, we must be content to consider that both of the sexes were sufficiently normal to each to do his or her part of reproduction. The *Cycle of Reproduction* is the expression of the *Normal Male and Female Cycles*. This cycle shows what occurs and how, following the union of the former.

In giving you the *Normal Cycle of Reproduction*, I want to call your attention to the third and fourth progressive steps. It is my determination to make every possible classification of the immaterial that we have in the material. I do not see how it would be possible to have the many divisions of the material (expression) without an equivalent creation to give it birth. I do not see how we could have something so exact, definite, functions, reproducing actions in the human body without a similar counterpart to it in the immaterial steps. To coincide with these views I have spoken of the three attributes of reproduction in the immaterial.

I still maintain that the fœtus in the womb is as much a portion of the mother's body as the stomach, kidneys or the uterus itself. When the child is expelled the after-birth is torn from her the same as would be done to

remove the stomach or any other organ. While this portion of her physical is being enlarged to its normal form, her Innate is in constant connection with the rest of the body as well as this fœtus. Currents of forces are in constant circulation to that place.

In any philosophical consideration that may be given this cycle, I show the connection from the child to the mother Innate brain or from the other mother viscera to the same brain, but a different portion thereof. Regardless of that fact, all the material connections with the brain and through that or those paths is constantly coursing the immaterial current.

ABNORMAL CYCLE OF REPRODUCTION.

Accounting for the monstrosities in shape and form that take place previous to birth, this also accounts for the cessation of one or more of the transformations through which the fœtus passes, for be it remembered that this uterine body goes through all the phases of evolution, from the amœba to man, during the rapid changes of nine months. To cease any one or more of these periods of rapid changes is to account for animal, reptilian, bird or fish anomalies.

- | | |
|----------------------------|-----------------------------|
| 1. Universal Intelligence. | 14. Interference with |
| 2. Innate Intelligence. | transmission of force |
| 3. Sex, female. | units from mother |
| 4. Mental (reproductive | brain to mother sex |
| portion of). | organs or to any tis- |
| 5. Creation (reproduc- | sue cell, vesicle, or |
| tive portion of). | vesicles of fœtus. |
| 6. Brain cells (reproduc- | 15. Tissue cell (mother |
| tive portion of). | sex organs). |
| 7. Transformation of | 16. Reception (in mother). |
| force units. | 17. Excess or lack of per- |
| 8. Mental impulses (re- | sonification (in moth- |
| productive). | er). |
| 9. Propulsion. | 18. Excess or lack of ex- |
| 10. Efferent nerves (from | pression (in mother). |
| brain to sex organs). | 19. Excess or lack of func- |
| 12. Concussion of forces | tion (in mother). |
| (awkwardly applied). | 20. Expansion of cells (in |
| 13. Subluxation (P. P. in | uterus of umbilicus, |
| mother). | which may and does |
| | wrap itself around |

- the infant spine at various places and produces subluxations in the infant). The cord becomes excessively long and large, hence the troubles.
21. Product, distorted excess or lack of development in child—monster in any one of many forms.
 22. Contractions (abnormal, which may be confined to mother, child, or both, previous to time of maturity).
 23. Expulsion (perhaps abortion).
 24. Restoration (of form of mother sex organs).
 25. Incoördination, at all times following the date of the subluxation, between mother sex organs and creation of their force units, with definite intellectual duties.
 1. Incoördination.
 2. Tissue cells (of mother sex organs, and of child, abnormal in function).
 3. Equivalent vibration (from mother *and* child.)
 4. Equivalent impression (from mother *and* child).
 5. Afferent nerve (from mother *and* child).
 6. Equivalent transmission (from mother and child).
 7. Brain cells (of reproductive lobes in mother).
 8. Reception.
 9. Mental (reproductive portion of).
 11. Equivalent interpretation.
 12. Equivalent ideation.
 13. Innate Intelligence.
 14. Intellectual adaptation.
 15. Tissue cell of child.
 16. Reception in tissue cell of child.
 17. Excess or lack of personification (in child).
 18. Excess or lack of expression (in child).
 19. Excess or lack of function (in child)
 20. Expansion of cells (in child) may cease altogether or in part do so. Some parts may hypertrophy; others become micro-megalous; others cease through or at one of the many transforming phases. The development may be in excess in one place and lacking in another. A complete cessation and the balance maturing, or vice versa, in various parts may occur, in the same body, etc.

In Vol. 2, under "*Embryology*," I have mentioned some details regarding foetal monstrosities. I have presented the abnormal cycle of reproduction for which you will find the every progressive step that shows how they are made. I do not aim to show you any one in particular, but the basic principles to which these are examples are the perversions of the normal law or reproduction.

It will be noticed that this is a combination cycle. The abnormal complete cycle in combination with the reproductive cycle is equivalent to making the abnormal reproductive cycle. The two, together with the subluxations of the right kind interfering with the currents to the right place and of the right character, are what bring forth the shapes that are today unaccounted for in the therapeutical world.

It will be further noticed that we show abnormality in the mother first, according to the basic laid down in Vol. 2, and hew to that line here. After the abnormality has taken place in the mother, then all or any kind will follow in the child, and they usually do, in one form or another.

One abnormal machine will not make a normal product, but on the contrary, will make its product abnormal, as the second machine is a product of the former. For instance, one machine makes scissors; if the machine be normal, the scissors will issue in normal shape, and therefore cut straight. If abnormal, they will come out accordingly, therefore show all kinds of antics in their function. Blame the scissors? No. So with man. This normal child is the product of a typical uterus; the irregular child the product of an unnatural uterus. It would not be expected that an abnormal uterus with an extensive umbilicus (in length or thickness) could produce a normal child in every respect. It is true that the uterus in perfection does not exist, nor does that organ ever deliver the child in perfection, but it does issue a moderately healthful product sometimes. It is when the viscus is extremely abnormal that the product is to be noticed with its badly formed, created, or expanded cells in abnormal deposition.

Being of an investigating turn of mind and having laid a foundation that is well grounded (we think above reproach), we turn to the scientists of the past, such as Haeckel, Darwin, etc., to see what intelligence they can give us regarding the evolution of man. He certainly

has evolved from what, we may not know, although we think we do. We study carefully their works and conclude that these men dispute the union of soul and man, and further decide that to hunt for how they account for a cycle of man would be impossible. Their *basis*, like that of the therapists, is wrong, therefore the superstructures could not be expected to be complete. We must not only construct a basis differing from theirs in every respect, but build up where they have not builded, and in addition tear down their false structures and replace them with the exact and known facts. This we had to do with therapeutics to get to rock bottom, therefore we do not hesitate to dive in and duplicate our ruthless (?) work here. We look further, thinking it impossible that such men account for the evolution of matter *without intelligent force*, but they, like the medical and osteopathic thinkers, have always opposed any union of the intellectual unseen with the inert seen. It was, and still is, the enigma of the ages as to what constituted the evolution of man, and if man did evolve, why?

In my humble way, I can offer you the following cycle which I believe will stand investigation of reason, justice, truth, time and facts. It certainly appears as the only possible explanation, for we see these progressive changes in the vegetable world today. Look around anywhere and a change from one state to another is the same progressive work. In some smaller plants we can see an adaptation within one season; others, like man, do not show the slightest change in one lifetime, but give this same intelligence ages of time and a change is noticed, and a change from one state to another is the product.

In this connection I wish to state that this is the first attempt to place an evolutionary cycle before any audience, outside of our school classes.

It is of importance to philosophers; its usefulness to any scientific student is also without end. I know that its value to me cannot be estimated, for I never have had such clear comprehension of what man was until this cloud was brushed aside.

It has been long disputed whether evolution was a fact or a mere "theory." If a fact, then necessity must be shown wherein the change from one state to another could not have been avoided. The giraffe, with his long neck, is an example of the adaptation to reach leaves

placed on high trees. The monkey had to move about quickly from tree to tree to protect himself from lower beasts. His long arms and longer or shorter tail, to pass from trees farther or closer together, are adaptive provisions. The anteater has an unusually long tongue, which he lays on the sands, which it resembles in color. The color of any animal is an adaptation to circumstances for self-preservation. The beaver's cutting teeth are an adaptation. The white color of animals in the far north is a protective feature. The thickness of the fur is a warmth and is an adaptive protective measure against cold. The elephant's tusks are an adaptive feature in digging roots that he lives upon, as well as a protective feature in warfare. The same with the mastodon. The bills of birds are their necessary implements to catch insects, and cut twigs for eating and building nests. The present state of any animal, bird, or fish is the accommodation during eons of time to meet the circumstances with which they are surrounded.

Every animal has a "natural" means of protection. This is an adaptation to the circumstances surrounding him. Notice the needles of the porcupine, the strong paws of the lion, the awful hug of the bear, the fearful snout of the hippopotamus, the pincers of the beetles, the horns of the buffalo and the entire antelope family of Africa, which in each case is adapted to the shape of the animal. And again shape is determined by whether they live in jungles, plains or mountains. The claws of the vulture and of eagles, the keen eyesight of the same, etc., etc., and similar facts could be carried with every animal.

A study of the various races of man that have lived will demonstrate the changes which have occurred when necessity demanded them. For instance, the arms of the cliff dweller were very long, in fact much like the ape, and it is not known whether they were or were not apes. If they were, they showed more intelligence than the average ape of today. The Indians are a race that have a distinctive form, notably the high cheek bone, and even this varied with the various tribes. An expert could tell which tribe the Indian was from by his build. The Esquimaux are another example of adaptation to the circumstances. They are well knit, and built with that form which concentrates heat. History records much of the

build of the Norsemen, who were *large* men because of the necessity.

While these are a few of the many examples of this fact which could be cited, even from our present day histories, by comparison with the investigations of the past races, we can recognize changes in shape and form to adapt ourselves to the circumstances under which we are living.

To see something repulsive is to turn one's back against it. To inject poison accidentally or purposely into the stomach, or inhale it into the lungs, is to reject it through responsive action. To get it is to return the blow. To get something into the eye is to have it water profusely. To put sour lemon juice (acid) in the mouth is to have alkalies introduced through responsive actions to counteract it. To give remedies is to have them expelled through rectum. To have a fracture is to have it united. To have a dislocation is to have a new accommodating articulation formed when the bone is not set, and is not the setting an adaptation to the circumstances? To have a subluxation is to have exostosis built all around. To have any abnormality is to bring about an intellectual adaptation; curvatures show it nicely.

"Family likenesses," "inherited tendencies," "family resemblances" are but the evolution of *matter* in and through which Innate Intelligence (the same in all instances) makes herself known only according to the matter in form, texture, quality, and quantity, and it is these attributes of *matter* that make each of us a different medium for expression of the one same great entity.

The power, energy, or given intellectuality being the same, *the matter being different*, we can well grasp why there is a similarity of thought and actions in a family because of the evolution of *about the same* quantity, quality, texture, and form of matter. The material which is evolving begins and does vary with the introduction of each new male or female matter, therefore, the *matter* becomes and is, composite, therefore no run of matter could be the same long enough to see what would take place if the same family were to evolve long enough without the introduction of matter foreign to that family. As it is we see many intellectual adaptations both in normal and abnormal conditions of the same matter.

The study of man shows that every movement, internal or external, every function, every thought, in fact

everything that he does or is doing is but an adaptation to some circumstance. It is true much of this is guided by an intelligence. The barefoot man has heavy callouses formed. The farmer, blacksmith, or axeman has heavy callouses on his hands. In a cold climate, then heavy hair grows. If warm, it is thin and scanty. The hair on the face of the male is because of the necessity, he being outdoors more. The developing of certain muscles to the exclusion of others is because of their more frequent use. The shape of a restricted waist to conform to the shape of a corset is purely adaptive. If these adaptations occur in our time, within a few years, then what greater could and should be expected of the evolution of age after age. It is this gradual change covering centuries that constitutes the evolution of one thing to the state of another. It is true the progress is slow, so slow that man soon discredits it because he (Educationally) cannot observe it. He thinks that what he cannot see is not worth seeing. Close observations will prove every step of intellectual adaptation, or if you prefer "evolution," brings it forth.

1. Universal Intelligence.
2. Innate Intelligence.
3. Innate Mind.
4. Intellectual Energy.
5. Creation.
6. Physical Matter.
7. Circumstance.
8. Necessity.
9. Union of Mental and Physical.
10. Adaptation.
11. Physical Personification.
12. Expression.
13. Functions.
14. *Unicellular animals. Unnucleated Animals. Bacteria and Protamæba.*
15. Hostile environment.
16. Circumstance.
17. Necessity of self preservation.
18. Impression.
19. Interpretation.
20. Intellectual adaptation.
21. Corresponding physical expression.
22. Additional development. Gradual changing of form to meet the necessity.

23. Gradual increase in quality and quantity of hostile environment.
24. Years of time.
25. *Nucleated Animals. Rhizopoda.*
26. Hostile environment.
27. Circumstance.
28. Necessity for self preservation.
29. Impression.
30. Interpretation.
31. Intellectual adaptation.
32. Corresponding physical expression.
33. Additional development. Gradual changing of form to meet the necessity.
34. Gradual increase in quality and quantity of hostile environment.
35. Years of time.
36. *Cell colonial animals.*
37. Hostile environment.
38. Circumstance.
39. Necessity for self-preservation.
40. Impression.
41. Interpretation.
42. Intellectual preservation.
43. Corresponding physical expression.
44. Additional development. Gradual changing of form to meet the necessity.
45. Gradual increase in quality and quantity of hostile environment.
46. Years of time.
47. *Multicellular animals. Castreades.*
48. Hostile environment.
49. Circumstance.
50. Necessity for self-preservation.
51. Impression.
52. Interpretation.
53. Intellectual adaptation.
54. Corresponding physical expression.
55. Additional development. Gradual changing of form to meet the necessity.
56. Gradual increase in quality and quantity of hostile environment.
57. Years of time.
58. *Sponges.*
59. Hostile environment.

60. Circumstance.
61. Necessity of self-preservation.
62. Impression.
63. Corresponding physical preservation.
64. Corresponding physical expression.
65. Additional development. Gradual changing of form to meet the necessity.
66. Gradual increase in quality and quantity of hostile environment.
67. Years of time.
68. *Platodes*.
69. Hostile environment.
70. Circumstance.
71. Necessity for self-preservation.
72. Impression.
73. Interpretation.
74. Intellectual adaptation.
75. Corresponding physical expression.
76. Additional development. Gradual changing of form to meet the necessity.
77. Gradual increase in quality and quantity of hostile environment.
78. Years of time.
79. *Vermalia*.
80. Hostile environment.
81. Circumstance.
82. Necessity for self-preservation.
83. Impression.
84. Interpretation.
85. Intellectual adaptation.
86. Corresponding physical expression.
87. Additional development. Gradual changing of form to meet the necessity.
88. Gradual increase in quality and quantity of hostile environment.
89. Years of time.
90. *Molluscs*.
91. Hostile environment.
92. Circumstance.
93. Necessity for self-preservation.
94. Impression.
95. Interpretation.
96. Intellectual adaptation.
97. Corresponding physical expression.

98. Additional development. Gradual changing of form to meet the necessity.
99. Gradual increase in quality and quantity of hostile environment.
100. Years of time.
101. *Articulates.*
102. Hostile environment.
103. Circumstance.
104. Necessity for self-preservation.
105. Impression.
106. Interpretation.
107. Intellectual adaptation.
108. Corresponding physical expression.
109. Additional development. Gradual changing of form to meet the necessity.
110. Gradual increase in quality and quantity of hostile environment.
111. Years of time.
112. *Echinoderm.*
113. Hostile environment.
114. Circumstance.
115. Necessity for self-preservation.
116. Impression.
117. Interpretation.
118. Intellectual adaptation.
119. Corresponding physical expression.
120. Additional development. Gradual changing of form to meet the necessity.
121. Gradual increase in quality and quantity of hostile environment.
122. Years of time.
123. *Tunicates.*
124. Hostile environment.
125. Circumstance.
126. Necessity for self-preservation.
127. Impression.
128. Interpretation.
129. Corresponding physical expression.
130. Additional development. Gradual changing of form to meet the necessity.
131. Gradual increase in quality and quantity of hostile environment.
132. Years of time.
133. *Vertebrates. Fishes.*
134. Hostile environment.

135. Circumstances.
136. Necessity for self preservation.
137. Impression.
138. Interpretation.
139. Intellectual adaptation.
140. Corresponding physical expression.
141. Additional development. Gradual changing of form to meet the necessity.
142. Gradual increase in quality and quantity of hostile environment.
143. Years of time.
144. *Amphibia.*
145. Hostile environment.
146. Circumstance.
147. Necessity for self-preservation.
148. Impression.
149. Interpretation.
150. Intellectual adaptation.
151. Corresponding physical expression.
152. Additional development. Gradual changing of form to meet the necessity.
153. Gradual increase in quality and quantity of hostile environment.
154. Years of time.
155. *Reptiles.*
156. Hostile environment.
157. Circumstance.
158. Necessity for self-preservation.
159. Impression.
160. Interpretation.
161. Intellectual adaptation.
162. Corresponding physical expression.
163. Additional development. Gradual changing of form to meet the necessity.
164. Gradual increase in quality and quantity of hostile environment.
165. Years of time.
166. *Birds.*
167. Hostile environment.
168. Circumstance.
169. Necessity for self-preservation.
170. Impression.
171. Interpretation.
172. Intellectual adaptation.
173. Corresponding physical expression.

174. Additional development. Gradual changing of form to meet the necessity.
175. Gradual increase of quality and quantity of hostile environment.
176. Years of time.
177. *Mammals. Monotremes.*
178. Hostile environment.
179. Circumstance.
180. Necessity for self-preservation.
181. Impression.
182. Interpretation.
183. Intellectual adaptation.
184. Corresponding physical expression.
185. Additional development. Gradual changing of form to meet the necessity.
186. Gradual increase of quality and quantity of hostile environment.
187. Years of time.
188. *Marsupials.*
189. Hostile environment.
190. Circumstance.
191. Necessity for self-preservation.
192. Impression.
193. Interpretation.
194. Intellectual adaptation.
195. Corresponding physical expression.
196. Additional development. Gradual changing of form to meet the necessity.
197. Gradual increase in quality and quantity of hostile environment.
198. *Placentals. Primates.*

Each family is not a new family until after it has evolved to that stage. While progressing from one form to another (during which the speed is slow) man would not recognize the transposition, therefore, as each new piece of matter has been formed, it is by and through the completions of millions of cycles, complete and independent within themselves; otherwise and without them they would not have reached the pinnacles upon which they now stand. Therefore, with this description, we hardly deem it necessary to carry the investigator back through the other half of the cycle.

I have endeavored within this broad, thorough, and tiresome lecture (to you, not to me) to set forth various forms of cycles more to show that the fundamental law

behind them all is that every act had a reason and this reason was intellectual in its every progressive phase; that the world was based upon certain principles and that those laws personified an ideal state in which to exist. Towards this we are all working. To bring in the principles of Chiropractic is but to prove the laws correct, not to set them at defiance; to see that the perversions of these laws were made into, and as, one normal state of affairs.

Instead of attempting to create or make laws to selfishly guard our interests and those alone, instead of commanding universal laws to act as we wish, we ask them to kindly get in line; not that we wish to interfere with them, for this we could not do if we wished, but to see that they have one continuous uninterrupted path to work through. If this condition does exist, then it is very little that a Chiropractor has to do with a human body. His field of action is so limited that it is but a question of a moment and all is done with his labor and the results flow back to the person rapidly and thoroughly.

I do not begin to think that I have anywhere near completed the steps to which these cycles can be applied. I wish to state that the fundamentals as herein laid down will apply as well to all things that live—and this includes everything—for no matter how small the corporeality is, you will find its cycles in existence. This can be more thoroughly appreciated after the "Power" lecture is studied in which the Unit Cycle is considered.

We have completed our circuit of life as it is found in the human living body. It is the absence of that one word "life" and what it is that throws so many people out of gear in the study of man. You read many of the definitions of "life" in conditions or things; they would apply as well to corpses as to the living.

The scientist will tell us that nothing is dead, that no matter ever dies. Logically, I agree. Matter always has some units of force in those cells; as long as the first unit of energy is there it has some life, but there is a broad difference and distinction to be made between the cell that has energy and the cell that is receiving a *circulation of rapidly moving energy*, being intelligently directed with functional intentions. The corpse has one unit of energy in every atom of those cells, but you insert poison, place some hot substance upon its skin, and does the body revolt and attempt to adapt itself to the circum-

stances? *No.* Does the *live* body? *Yes.* *One has a circulation of currents* (units of energy in circulation) and the other has them in each cell, but *not* circulating. This makes a marked difference between the various states of life and death and is in itself a broad study. I mention it here more to combat the oppositional point than to spend time upon the same.

We have established the fact now of creation of immaterial units of force for definite purposes and objects in advance, and then we have linked them, hand in hand, at all times through continuous circulations, with material matter. This explanation tells the why and how of your functions as well as mine.

We have thoroughly established the fact first, that there is a creation, second, that there is a means of transmission, third, that there is a means of expression, fourth, that there is an impression and transmission of that to become an interpretation and then we have reached connections again, ready to again resume the same path.

This work reminds me of a triangle, creation at the apex with actions at the left superior point and impression at the right inferior corner. The line to be drawn between creation and action is the transmission through an efferent nerve. The line between impression and creation (to complete the triangle) is that of transmission again, although in an afferent manner. Thus we complete the triangle. The creation represents two forms. The *creation of power*, that goes out efferently and *creation of thought* that follows interpretation of impression. The transmission efferently is of power, to perform action; the transmission afferently is of impression to induce creation. In all cycle studies we eventually get back to the same standby. If the fullest currents were passing through efferent and afferent nerves, freely all the time, without interruptions, then we would have health in all its phases; life would be worth the while and solid comfort would be ours all the time. We would use our brains more and hands less, machinery more and bodies less. What would we not do if we had the increased thinking capacity which will follow as currents get to working better, faster, and clearer.

This lecture, while it has not named a disease, such as deafness, blindness, loss of smelling, loss of taste, or loss of feeling; while we have not named any one par-

ticular, peculiar kind of trouble, yet has gone into it from the fundamental principles so broadly that it covers every cause producing a disease in any created thing. This law of currents applies to the vegetable, animal, bird, and fish kingdoms, in fact, to all created things, as it is the basis of all organized composite substances, in which "life" (the circulating kind) is expressed. It may seem unreasonable at first, yet all plants represent intelligence. The rose is more beautiful than anything that mortal man can make. There is a close relationship upon which we must show what processes even they went through to stand before us as they do. Did it "just happen" like so many things we have been told about. Even Haeckel admits that "heredity" plays an important part in this discussion, but he has failed to even define the first step of that unknown quantity of "heredity," therefore, we are at a loss to know whether he is right or wrong for we do not know what *he* meant. I might say further in this connection, that I have yet to meet one person who does understand that principle (if it be such) especially when dealing with abnormalities or diseases.

One strong phase of work that is in our favor, is that work of any character at *The P. S. C.* does, it reaches the foundation. This school maps the ground out, digs down to bed rock, lays the foundation and then builds up. This school but lays rudiments for your future career. It has always been, heretofore, that any school could give you a knowledge of superstructure but only one lays the groundwork first, and then allows you unlimited freedom to apply this to the individual case as you find it needful. We do not pretend to give you a knowledge of each and every case that will come to you, but we do want to give you such knowledge of principles, laws, and rules that you will be able to apply the principle to the particular case regardless of kind, place, or character at any time. We think this better than to pick up some disease and harp upon it the same as has been done for years and centuries past. It is because of the absence of these principles that therapeutical progress has been so slow. It is their present state of knowledge that has made this school a place among the institutions of learning and will make it even greater in coming years.

One of your questions is, "Can a Chiropractor do anything with any of the abnormal conditions that have been referred to throughout this series of cycles?" I

would phrase that question, "Can a Chiropractor adjust the subluxation, make the intervertebral foramen normal, re-establish that current and restore transmission?" You never knew a healthy man to complain of pain or headaches. There is always something wrong and that interpretation is pain or headaches. When you have "impulses that are tied up as in a cramp," then you feel pain. Why? Because those impulses are coming to the subluxation normally and from that on they are doubled up. The impression that comes to the mental is a *cramp* impression. The interpretation is a cry; it is a call for help; the appeal to restore transmission so that cells can functionate. It is an appeal to you and me to take off that load. If the physician happens along at that time, he puts on his fighting armor, scowls his face, listens to the martial music, and with all kinds of dire vengeance in store, rushes pell mell into the thickest of the fray, slashes his squirt gun from right to left and finally comes out, bloody all over, but with victory (?) on his face, the enemy is dead, "just slowly dying." "He may recover, but if he does, I will again club him into insensibility, I will teach him that he cannot holler, in that fashion, to me again." It is a case of *fight* as soon as they see each other. Listen to the physician exclaiming, "I will compel you to let go." He forces some drugs into the body that a dog would not sniff at, then approaches the legislature as if that were another enemy, dopes them with the opiate of smooth talk, salves over the legislature with some paper sweet oil with one hand while the other holds a wad of political camphor over its nose and with the poor legislature in this stupor, it is asked to pass laws to protect "the dear people" and he gets what he wants, because the legislature is unable to use its mind because of its being stifled with medicines given by the family physician. He is not himself; if he were, he would use reason, judgment, logic, and see the unusual presumptions that these tyrants want. The best thing Chiropractors can do is to adjust legislators free, restore their functions, and they will fall to in a great line.

In all glee the physician says "Didn't I tell you I would fix the legislatures as well as the people? Yes, but in a short time the effects of the medicine are removed although he has more, but after awhile there is no more pain—the sufferer is laid on the shelf.

This lecture has been deep. Study it when you get home and allow the cycle to exist *between your thoughts and mine*. Let there be coördination between you and me, between what I have given and your receptability. Study these cycles and see if they are not founded on irrefutable logic, and if we have brought to your mind but one thought that you did not have before, then, I have been well repaid. I thank you for your attention.

INTRODUCTION

UNIVERSAL CYCLE.

Wednesday, Feb. 3, 1909.

The history of anything is that of progressive stages. The history of the cycles shows that they have gone through a similar line. From the time the first cycle was presented to now we have been working along the line of the various cycles, working them out point by point and one by one. Our first was the simple cycle and then the normal complete cycle; then we dabbled in the abstract, finally running up into the climax of the sexual cycles, and then defining every stage, finally culminating into one supreme lecture on cycles. This was followed by a lecture on power, which is its full-fledged brother or sister.

We have progressed along for at least one and one-half years and we have done the ordinary work that many another person would have spent ten, fifteen or twenty years upon. I have even had one person say, who has watched the cycles very closely, "If you never do anything more during the rest of your lifetime, B. J., than in getting out the one lecture on cycles in Vol. V., you have done more than many another scientist in all his lifetime." Whether true or not, is not for me to say.

To me it is the very existence of everything that lives at all times; it is the basis of everything, so it is but natural now, when I look back to the steps that have led up to it—the evolution of the cycles—that I should feel a satisfaction in presenting to you tonight a UNIVERSAL CYCLE, universal in the sense that it has no ending and I do not know when nor where it began.

I do not know of any limit to its application; I do not know one single thing that it cannot illustrate, and I do know that everything I can think of, in its connection, is included; therefore, the law of the Universal Cycle is without end. Naturally, you ask why the title "Universal?" I might have said infinite or boundless, but the term "Universal" applies to more than the spiritual cycle, it also includes the material—infinite; implies Supreme, without indicating the additional material things.

When we say "universal" we imply that it is *universal* in its material and immaterial existence. Let us look over the world. Everywhere you see force; it is in everything and over everything; it is an endless condition. In our lecture on power we have called *force units* "foruns" and shall henceforth recognize them by that term, so it is but natural, then, that a force is pervading all things. We start in with all foruns—all, boundless, endless, infinite, limitless. We look over the world and find it is made up of other worlds, some minute and others larger, and while physical material constitutes it—cells, atoms and molecules, yet we will consider unit cells in composite forms, alone, in our general observations.

We find that everything material is built upon cells; one cell upon another. It is but natural, then, as we observe *universal* conditions, to consider the universal cellular element, and that we should start upon the universal cycle, based upon *all* foruns and *all* cells. Let us build upon a mathematical basis. We have said that Chiropractic was as exact as $2 \times 2 = 4$ —let us see if it is. All foruns plus *all* cells equals *all* action. When we get *all* action, we have all units—isn't that simple? *All* action equals the actions taking place in *all* units, hence the universal basis.

All foruns equal *Universal* Intelligence because force units are not ignorant things. *All* intelligent units, then, equal Universal Intelligence; all cells equivalent to universal matter; all action equivalent to the universal intellectual action. All units are universally made units. Wherever you find one unit in one part of the world, you will find another similar in another part; it is said that everything which is made has its counterpart in some other part of the world—I would like to meet the man who is duplicating my cycles. He exists—there is no question about that, but where is he?

All forums (Universal positive) =	Universal Intelligence =	Infinite Intelligence (Infinite positive)
+	+	+
All cells (Universal negative) =	Universal Matter =	Infinite matter (Infinite negative)
=	=	=
All action (Universal equality) =	Universal Intellectual Action =	Infinite action (Infinite equality)
=	=	=
All units =	Universally made Units =	Infinite units

The above, taken as a whole, resolves itself into:

Man studies units (negative) more, and infinity less, therefore we shall consider Universal Units as proportions of a whole.

We do not know the quantities (of positive or negative) necessary to accurately form any given object.

We shall hypothetically and logically build our structure.

10,000,000 of (positive) forums =	INNATE INTELLIGENCE (a specific quantity of positive-forums)
+	+
10,000,000 of (negative) cells =	UNIT (a specific quantity of negative).
=	=
10,000,000 (positive) forums acting thru =	UNITAL INTELLECTUAL ACTION (specific positive and negative united).
10,000,000 (negative cells).	

Innate Intelligence	Creation	Efferent (positive)	(A) INNATE INTELLIGENCE
	Transmission		
	Expression		
	Vibration	Afferent (positive)	
Conduction			
Interpretation			
Unit	Brain	Efferent (negative)	(B) UNIT
	Nerves		
	Cells		
	Cells	Afferent (negative)	
Nerves			
Brain			
Unital Intellectual Action	Creation (positive)	Efferent (positive and negative).	(C) INNATE INTELLIGENCE UNIT.
	Brain (negative)		
	Transmission (positive)		
	Nerves (negative)		
	Expression (positive)		
	Cells (negative)	Afferent (positive and negative).	
	Vibration (positive)		
	Cells (negative)		
	Conduction (positive)		
	Nerves (negative)		
Interpretation (positive)	negative).		
Brain (negative)			

Again:

	Creation of 1,000,000 (positive) foruns	1.
	Transmission of 1,000,000 (positive) foruns	Efferent
"A"	Expression of 1,000,000 (positive) foruns	
Innate		
Intelligence	Vibration of 1,000,000 (positive) foruns	2.
	Conduction of 1,000,000 (positive) foruns	Afferent
	Interpretation of 1,000,000 (positive) foruns	
	Brain 1,000,000 (negative) cells	3.
	Nerves 1,000,000 (negative) cells	Efferent
"B"	Cells 1,000,000 (negative) cells	
Unit		
	Cells 1,000,000 (negative) cells	4.
	Nerves 1,000,000 (negative) cells	Afferent
	Brain 1,000,000 (negative) cells	
	Creation 1,000,000 (positive) foruns	5.
	Brain 1,000,000 (negative) foruns	Efferent
	Transmission 1,000,000 (positive) foruns	(positive
	Nerves 1,000,000 (negative) cells	and
"C"	Expression 1,000,000 (positive) foruns	negative)
Innate	Cells 1,000,000 (negative) cells	
Intelligence	Vibration 1,000,000 (positive) foruns	6.
Unit	Cells 1,000,000 (negative) cells	Afferent
	Conduction 1,000,000 (positive) foruns	(positive
	Nerves 1,000,000 (negative) cells	and
	Interpretation 1,000,000 (positive) foruns	negative)
	Brain 1,000,000 (negative) cells	

Vary the quantity of (positive) foruns acting through a different quantity of (negative) cells and the adaptation varies to the extent that a different (positive plus negative) product is issued; 240,000 (positive) foruns acting through 240,000 (negative) cells equals a turnip—an intellectual (positive plus negative) product—thus the varying vegetables could be made to differ. This rule will apply with all forms from a microbe to a mastodon.

Nos. 1, 2, 3 and 4 taken together equals any one or all of the following:

1 forun (positive) acting thru one atom (negative) equals	Atomic action (positive + negative) NOTE No. 1
10 foruns (positive) acting thru 10 atoms (negative) equals	Molecular action (positive + negative)
100 foruns (positive) acting thru 100 molecules (negative)	100 molecular actions = <i>Amoeba</i> (positive + negative)
5,000 foruns (positive) acting thru 5,000 cells (negative)	5,000 cellular actions = <i>Insect</i> (positive + negative)
10,000 foruns (positive) acting thru 10,000 cells (negative)	10,000 cellular actions = <i>Potato</i> (positive + negative)
20,000 foruns (positive) acting thru 20,000 cells (negative)	20,000 cellular actions = <i>Fish</i> (positive + negative)

25,000 foruns (positive) acting thru 25,000 cells (negative)	25,000 cellular actions = <i>Bird</i> (positive + negative)
30,000 foruns (positive) acting thru 30,000 cells (negative)	30,000 cellular actions = <i>Reptile</i> (positive + negative)
1,000,000 foruns, MAN (positive), acting thru 1,000,000 cells (negative) equals	1,000,000 cellular actions = <i>MAN</i> (positive + negative) NOTE No. 2
6,000,000 foruns (positive) acting thru 6,000,000 cells (negative)	6,000,000 cellular actions = <i>Elephant</i> (positive + negative)

NOTE: No. 1 Regarding the nutrition of Nos. 1, 2, 3 and 4.

The atom, molecule, cell, cells, amœba, insect, potato, fish, bird, reptile, man and elephant, regardless of size, express the fundamental of *one forun for each atom*, multiplied according to the number of atoms in the mass. The cycle is the basis but "nutrition" is the utilization of gaseous, liquid and solid materials to the end of better fitting the medium for expressing the objects of the foruns.

This is analyzed into:

Foruns plus	Transformation Transmission Interpretation	Positive		Vegetable or Animal	See below
	+		plus		
Cells plus	Liquid Gaseous Solid	Negative			
Animal eats vegetables and makes meat					Law of
Animal eats meat and makes meat					Universal
Animal eats vegetables and meat and makes meat					Intelligence
Vegetables eat vegetables and make vegetables					
Vegetables eat meat and make vegetables					
Meats and vegetables are but different assumed forms for the purpose of better expressing a law of universal chemical equilibrium between all animals and vegetables, thru evolution. Both are maintained by chemicals governed and guided by a universal law which supplies each to its needs, in quantity and quality.				plus	
					Intelligent
					Acting
					Matter

The above is equal to:

Animal Functions	Germination Expansion Production	Mastication Deglutition Digestion Absorption Transportation Assimilation Discrimination Transportation Excretion	Internal Apparatus	Afferent Food =	Note "V"
				Efferent = Refuse	

Oecology	Eccrinology Eccrisis	Mastication Deglutition Digestion	External Apparatus	Afferent = Food	Note "B"
		Absorption Transportation Assimilation			
Vegetable Functions	Germination Expansion Production	Discrimination			
		Transportation Excretion		Efferent = Refuse	

Note "A" (Continuation):

SEROUS CIRCULATION in Animals:

Animals have blood but it is utilized to make heat (internal heat), the same as animals have internal digestion, or internal digestive apparatus which plants have not.

Note "B"

SEROUS CIRCULATION in Plants:

Is the same as in animals, each having and doing the same kind of work.

Vegetables have no blood because they depend upon external heat, the same as they do on external digestive apparatus.

A universal nutritional law of give and take. The animals give (gaseous, liquid and solid) what vegetables must have, and vice versa. Man eats vegetables and animals by converting the gaseous, liquid and solid materials in an internal apparatus.

Vegetables eat man and vegetables, after the earth (the digestive apparatus of the vegetable world) has dissolved or resolves man into his chemical elements.

The same materials are used in both, over and over again, although constantly changing shape, form, quantities and qualities, for never does the same matter get back to the same utilizing material under the same circumstances. It is this constantly changing state that makes the world evolve by intellectual adaptation.

NOTE No. 2: Regarding MAN or 1,000,000 cellular actions:

MAN	PHYSICAL (Negative cells)	Physically: Has more brain and tissue cells than any conscious animal, therefore his supposed superiority. This is the result of adaptation. Evolution shows that a gain to this end means a loss in another.
	and	
	MENTAL (Positive cells)	Mentally: INNATE ("Involuntary" positive). EDUCATED ("Voluntary" positive).

Nos. 5 and 6 taken together equals the following:

M	Physical (negative cells)	Physical (negative)	INTELLECTUAL
a	and	= plus	= BEING.
n	Mental (positive foruns)	Mental (positive)	

Intellectual Being = Positive plus Negative or
Male
and
Female

The male and female of any family or species come the nearest to being duplicates in quantity of (positive) foruns and (negative) cells; no two products could be exactly alike, especially where they are constantly being changed to meet varying circumstances. Mechanical products can be made almost alike, but with natural products never. As nearly similar as they are, they are *not* alike, the differentiating feature being the quantity of (positive) foruns and (negative) cells, which makes the male one quantity and the female another. The location of the difference in quantity (in each sex) is always the same, showing that it is guided by law, yet while one predominates in one place, the other sex will predominate at others, showing an equality (of positive and negative) in different localities.

MALE	Creation (positive)		
	Brain (negative)		
	Transmission (positive)		
	Nerves (negative)		
	Expression (positive)	Intelligence	Intellectual
	Cells (negative)	plus	Adaptation of
	Vibration (positive)	Matter.	(positive)
	Cells (negative)	Form different	thru
	Conduction (positive)	than in female.	(negative)
	Nerves (negative)		"A"
FEMALE	Interpretation (positive)		(See below)
	Brain (negative)		
	Creation (positive)		
	Brain (negative)		
	Transmission (positive)		
	Nerves (negative)		
	Expression (positive)	Intelligence	Intellectual
	Cells (negative)	plus	Adaptation of
	Vibration (positive)	Matter.	(positive)
	Cells (negative)	Form different	thru
	Conduction (positive)	than in male.	(negative)
	Nerves (negative)		"B"
	Interpretation (positive)		
	Brain (negative)		

Note "A," MALE:

(Intellectual Adaptation of positive thru negative.)

Differs in each person, even of the same sex, (both positive) work-^o
 due to the normal state of that triunity; due to ing thru
 the continuity, or broken, or perverted expressions Two bodies (both ^o
 of normal principles of laws. negative) compositely ^o
 as one.

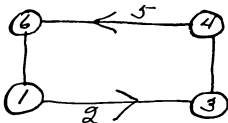
1	INNATE MIND (All individualized + positive-foruns)	INNATE BRAIN (negative)	= CREATION (A)
	INNATE MIND (A few individualized — positive-foruns)	= EXPRESSION (B) following each created specific power with which we think in the educated mind.

as CELLULAR STRUCTURES
 Educated and Innate
 (both negative)

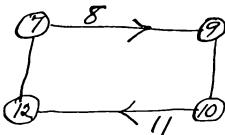
Of various forms, sizes, depositions, etc.,
 as Brain, Nerves, Stomach, Spleen,
 Bowels, Bones, Muscles, Ligaments,
 Sex Organs.

CREATION "A"
 (Positive
 and
 negative)

Principles of unital preservation = A portion of (positive) forums passing thru a portion of (negative) cells.



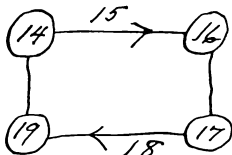
Principles of unital generation = A portion of (positive) forums passing thru a portion of (negative) cells different than above.



Principles of unital expansion.

Principles of unital intellectual adaptation.

Quantity of (positive) forums depends upon how logically the educated mind deducts upon the negative necessity.



EXPRESSION
 "B"

"A" plus "C" = "Involuntary" intellectual adaptive function, dealing with internal conditions and states them thru external or internal conditions.

"B" plus "C" = "Voluntary" or educationally directed function, dealing with external conditions or states thru internal function.

Note "B" FEMALE:

(Intellectual Adaptation of Positive thru Negative.)

Differing in each person considerable with the above fact, coupled with speed and volume, joined with the question of time. The quantity per minute, day or year, of foruns (positive) passing through the given mediums (negative) is what determines the personality of the creative foruns. Thus the adaptation may or may not be in accordance with the demands showing the presence or absence of a lack or presence of "intellectual adaptation."

The above equals:

One of two minds
(both positive)
working thru

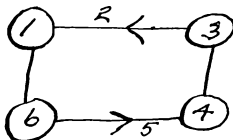
Two bodies (both
negative) com-
positely one.

INNATE MIND (all individualized—positive—
foruns) + INNATE BRAIN (negative) "A"

EDUCATED MIND (a few individualized—positive—
foruns) "B"

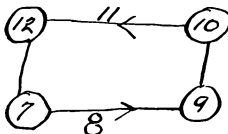
CELLULAR STRUCTURES, *Educated and Innate*,
(both negative) in various forms, sizes, depositions,
etc., as Brain, Nerves, Stomach, Spleen, Bowels,
Bones, Muscles, Ligaments, Sex Organs, etc. "C"

Principles of unital preservation = A portion of in-
dividualized (positive) foruns passing thru a por-
tion of (negative) cells.



"A"

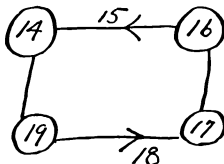
Principles of unital generation = A portion of in-
dividualized (positive) foruns passing thru a por-
tion of (negative) cells different than above.



"B"

Quantity of foruns (positive) depends upon how log-
ically the Educated mind deducts the (negative)
necessity.

"B"
(Continued)



"B"
EXPRESSION

"A" plus "C" = "Involuntary" or intellectual adaptive function, dealing with internal conditions and states them thru external or internal conditions. The internal afferent and efferent halves of the cycle take us thru the degrees.

"B" plus "C" = "Voluntary" or educationally directed functions, dealing with external conditions or states thru internal function. Under the classification of "B" plus "C" we can include only a few superficial muscles.

MALE.

- 1 Male Innate Brain Cell plus creation
- 2 Male efferent nerve plus transmission
- 3 Male muscular tissue cell plus expression
- 4 Male muscular tissue cell plus vibration
- 5 Male Innate afferent nerve plus conductivity
- 6 Male (thinker) brain cell plus interpretation

(The above equals a function with its products and benefits being made for and remaining internal to the body, and function comparatively ceases here.)

- 7 Innate (doer) brain cell + creation
- 8 Innate efferent nerve + transmission
- 9 Innate generative tissue cell + expression
- 10 Innate generative tissue cell + vibration
- 11 Innate afferent nerve + conductivity
- 12 Innate (thinker) brain cell + interpretation
- 13 Innate product (spermatazon) of generative organs.

(The above equals a function with its products and benefits (13) being made for and sent to the external world, to be nurtured by other organs. It is now a finished and foreign by-product to this body.)

- 14 Male (doer) Educated brain cell + creation
- 15 Male efferent nerves + transmission
- 16 Male muscular tissue cells of limited quantity and variously distributed, altho superficially
- 17 Male muscular tissue cell + vibration
- 18 Male afferent nerve + conductivity
- 19 Male (thinker) Educated brain cell + interpretation

(A function limited in scope to dealings with external conditions.)

Each equals one progressive stage in the culminated intention upon which this cycle is based.

Same as above.



Male product
(negative).

Same as above.

Function comparatively ceases here.

FEMALE.

- 1 Female Innate brain cell (doer) + creation
- 2 Female efferent nerve + transmission
- 3 Female muscular tissue cell + expression
- 4 Female muscular tissue cell + vibration
- 5 Female afferent nerve + conductivity
- 6 Female Innate brain cell (thinker) + interpretation

Each equals one progressive stage in the culminated intention upon which this cycle (positive plus negative) is based.

(This equals a function with its products and benefits being made and remaining internal to the body. What is excluded is an *absolute* waste. (Function comparatively ceases here.)

- 7 Innate Brain Cell (doer) + creation
- 8 Innate efferent nerve + transmission
- 9 Innate generative (sex organs) + expression
- 10 Innate generative (sex organs) + vibration
- 11 Innate afferent nerve + conductivity
- 12 Innate Brain Cell (thinker) + interpretation
- 13 Innate *product* (Ova) of generative organs

Same as above.

This equals a function with its products (13) sent external from the place where manufactured, although remaining within a specially prepared organ, to be expanded in another form when united with No. 13 of opposite sex. The unity of products starts the purpose of the unity of materials through which triunity of cycles becomes a reality eventually to personify an individuality. The union of foruns takes place as soon as materials join. Individualized foruns do not take possession until expulsion of expanded cells has ceased to form further.

The product of this function =

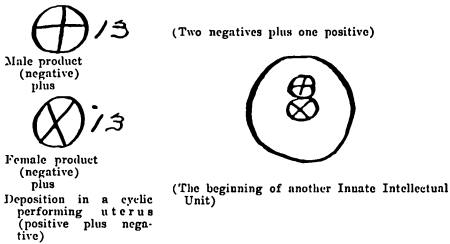


Female product (negative).

- 14 Female educated brain cell (doer) + creation
- 15 Female educated efferent nerve + transmission
- 16 Female muscular tissue cells of limited quantity and variously, tho superficially, distributed
- 17 Female muscular tissue cells + vibration
- 18 Female afferent nerves.
- 19 Female (thinker) educated brain cell + interpretation

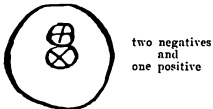
Same as above.

(Function is limited in horizon to dealings with external conditions. Function comparatively ceases here.)

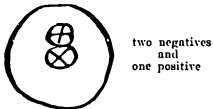


A HYPOTHETICAL APPLICATION.

Given the products of two No. 13s of Mr. and Mrs. A.



and the products of the family of B. (Mr. and Mrs.)



and granting that the quantity of foruns (positive) and the quantity of cells (negative) are different in each, or that the quantity of foruns (positive) and cells (negative) are the same, differently deposited, thus forming different shapes in different places, the fact remains that following the personification of the law of expansion, it proves the law of generation, which makes more infinite, in its study, the law of self-preservation, which is but

intellectual adaptation in every detailed last analysis possible. These processes dovetail, the one into the other, and all work simultaneously. Due process of time is granted for foruns (positive) to evolve matter (negative), expand it and deposit it, and in 280 days we have (a positive plus negative product) from Mr. and Mrs. A. a son, A., Jr.,

and

as a positive plus negative product from Mr. and Mrs. B. we have a daughter, Miss B.

Each of these new units, when they have passed through the same expansive, maturing processes, are capable of doing all that their individual parents did, considerate of sex, providing that foruns (positive) at all times reach the cells (negative) for that purpose and all cycles are complete, positive and negative being equal.

The same creation, transmission and expression being in active operation in both of the foregoing developed products, male and female, and all other children of the same two families and all other families of similar composite forms, it can be realized that multiplication is endless, providing the fundamental in each remains complete and uninterrupted and retains its unity as a cyclic entity within its every and many divisions and all sections as one triunity, to the end of intellectual, continuous adaptation to express the highest form of self-preservation.

A. Jr., being a (negative) reproducer, will bring forth several (negative) products, such as



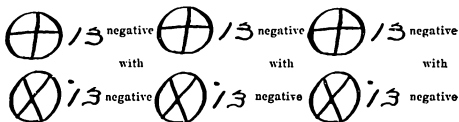
Miss B., having full (positive) functional expression, her products (negative) will be several, such as



There is but *one* law governing how, when, and in what manner these elements must unite—that law is universal. Man in his endeavors to interpret this (positive) fundamental law, through principles, forms legislation to the end to improve the race. If he would permit greater expression of the already existing law *in the unit*, legal

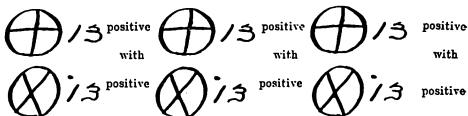
effects would not need *treating* and *doctoring*. Legislation says, "Male and female shall be made man and wife through the application of God; through the medium of a minister; sanctioned by the will of a few assembled men." God has united male and female every time a sexual normal cycle is complete. In either instance, one state is an appeal to the educated esthetic tastes and the other to an understanding of an Universal Intelligence.

PHYSICALLY the union of



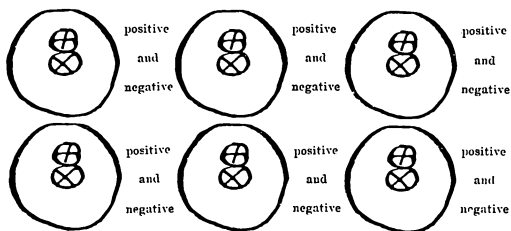
would be nothing more than the attempt to unite one brick with another. That which fuses, obliterates one state and reincarnates into another, has not, nor can not, be considered upon such a material plane.

SPIRITUALLY the union of



is again as impossible, because of the attempt to deal with abstract states in concrete conditions or terms.

PHILOSOPHICALLY (positive plus negative) the spiritual (positive) can work through the concrete (negative) and thus create an abstract-concrete unity—the continuous blending of intelligence with every atom or physiological movement. The union of material objects, guided by intelligent foruns, such as



and as a product we have three new intellectual, independent units on the road of evolution.

All of this Universal Cycle shows how cycles perpetuate its intellectuality, and its intellectually-formed products, for further cyclic productions—to the end of a higher and better standard. Quantity of foruns and quantity of matter, speed of one passing through the other, has all to do with the quality of the product. It is not for Chiropractors to try to improve the basic law—this is impossible—but to remove any (negative) obstructions, brought about by perversions of that law, to the further end of greater and freer expression of what the law of cycles demands in every phase and attribute.

The law of an Universal Cycle is absolute. "Have I interpreted correctly?" remains for the sages of future years to say.

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CONSULTATION AND EXAMINATION AT THE P. S. C.

Consultation free. Adjustments at The P. S. C. \$10.00 for the first and \$5.00 each week thereafter. This includes all cases except lupus, cancers, tumors and epilepsy, which are \$20.00 the first and \$10.00 each consecutive week. Room \$1.50 additional each week.

Adjustments must be paid each week in advance.

For further detail see special subjects in *The P. S. C. School Announcement* (240 pages). Sent to any address for 5 cents postage.

OUT OF TOWN CALLS

B. J. Palmer, D. C., or a capable assistant answers all calls from a distance where immediate and experienced results are imperative. Distance is immaterial. Acute diseases are the object of the majority of calls, but many chronic, contemplating adjustments at The P. S. C. often prefer a visit of Dr. Palmer, or one of the faculty previously, to make certain that results can be manifested before assuming the responsibilities of such a trip.

Dr. Palmer, or assistant, is subject to immediate call, at any hour, day or night, (providing he is not out on some other trip or not previously engaged for that day).

Write or wire and reply will be promptly made, by telegram or letter, stating just what hours and day of arrival can be depended upon.

One night \$10.00 and expenses.

Sunday and nights, coming or going, \$25.00 and expenses.

Week days, night included, \$50.00 and expenses.

Time is computed from hour of leaving school.

The P. S. C. is glad to furnish complete itineraries to anyone coming to or leaving Davenport.

Make telegrams or letters explicit and brief.



Mr. Prospective Student

A Word with You ! ! !

Do you know—

That you're wasting good time in putting off your matriculation at The P. S. C.?

That The P. S. C. is the parent school, and its graduates are specially sought by the ailing public?

That The P. S. C. is the most thoroly equipped school in the world to teach Chiropractic?

That it intends to maintain the exalted position it has secured?

That senators, lawyers, judges, ministers and merchants, generally, are endorsing Chiropractic?

That Chiropractic is the "coming thing," not only in the U. S., but over all the world?

That the trained Chiropractor works little but earns and accomplishes much?

That P. S. C. graduates are doing better work and getting better pay than M. D.'s and D. O.'s who have spent three or four years in school?

That we are enlarging our school to meet the phenomenal increase of students?

That within the next few years state laws will demand a two or three years' course for Chiropractors?

That when this comes to pass you will wish you had gotten in on the "ground floor"?

That the course has been lengthened this year and will continue to be lengthened in the years to come?

That tuition fees will be increased accordingly?

That if you enroll now you will receive the same legal recognition after legislation as the man who delays a few years, then has to study three?

That good board and room may be had in Davenport for \$5.00 per week?

That many of our students earn all their school expenses during their course?

That many graduates make their tuition fee back the first week in practice?

That we mix pleasure with our work and make the work itself a pleasure?

That suffering humanity needs Chiropractors?

That it is willing to pay well if it gets what it needs?

That 200 students are expected to matriculate in 1909?

That you ought to be among them?

That both professors and students will give you a hearty welcome?

That you will be assured of twelve months interesting work mid happy associations?

That we can reduce a fever in three minutes but we are now powerless to reduce the enthusiasm of our students?

That you will make no mistake by sending in your fee at once, or better still, bringing it?

That when you get here you will go right ahead and never look behind?

That in entering the Chiropractic field on a proper intelligent basis you are rendering yourself and the public a very signal service?

That the man who says, "I'll do it," and then goes ahead and does it, is the man that wins?

If there are more things you do not know and would like to, Mr. Prospective Student, write to the president, B. J. Palmer, D. C., Ph. C., who will gladly answer any questions. Remember, now is the time! Opportunities are held out to you. Will you grasp them? Prosperity's ranks are open. Will you join? Make your preparations.

Act Now!!



Send for the P. S. C. School Announcement.

It answers your questions—tells you what to do and what not to do. Tells you how to do what you want to do. Tells you about The P. S. C. What it is, what it does, and how it does it.

Tells you

Why The P. S. C. is "CHIROPRACTIC'S FOUNTAIN HEAD."

The books used at The P. S. C. and the cost of the same.

What living expenses are in Davenport.

About the equipment of this school.

Why Chiropractic (as taught at The P. S. C.) is the only profession.

How a man and wife are matriculated as two students at the cost of one.

Everything you want to know as regards to learning this profession and why it pays to learn it right and where you want to go if you want to get the best.

It
Illustrates

Some of the principles of Chiropractic.

Some of the Class Groups.

B. J. Palmer D. C., Ph. C., (the developer of Chiropractic) with a short biographical sketch of his personality.

The two diplomas (printed in colors) and The Certificate of Attendance.

The school buildings.

The U. C. A. convention photographs and gives the by-laws of this organization and tells you what it is and what it does and how it does it.

In short, its 240 pages are teeming with wide-awake, up-and-doing newsy shots. It is a book of learning in itself. You cannot afford to be without it. The knowledge gained from reading its ideas are alone worth many a dollar spent in other ways.

Copies are sent to you and any other interested parties for the cost of mailing — 5 cents each. Always enclose one 5 cent stamp and the same will leave here on schedule time, and a careful study of its ideas will show you why you are making a mistake to not consider The P. S. C. type of Chiropractic as a profession.

Send in a list of names of interested parties and copies will be mailed.



The 1907 Enrollment was Large, (94).

The 1908 Enrollment was Larger, (130).

**You Can't Do Better than Come NOW
and Make the 1909
Classes the LARGEST !**

HERE'S THE POINT! We're on the track of a fortune for you. There's money in every spadeful of P. S. C. Chiropractic. All you need do is turn it over from the School to the people. They're ready, and will pay for it gladly, and recommend others to do likewise. **WHY?** Because if you take The P. S. C. course you will be able to "deliver the goods." That's the one and only thing that counts. Not only dollars, but thanks and gratitude await our graduates. Deeper than all this is the inward pleasure of being instrumental in relieving humanity of pain and suffering. What higher and nobler work is there in life? What better and more inspiring motive to join the ranks of The P. S. C.? Already our Science and Philosophy are world-wide. The sun never sets on graduates of our work.

FIGURE IT UP! Remember, it's the early man gets the full tray. It does not take a lot of time and energy to give adjustments, nor a lot of worry to make a cart-load of dollars. P. S. C. training is all that's necessary—success follows surely.

QUIT DRIFTING! Relax your hold on doubts and cares. **ACT, ENROLL!** We can do the rest. Once you see our goods you won't rest till you're selling them. No drifting then, but just one fixed, definite aim—relieving human suffering and diffusing universal happiness. If you know of anything better, anything higher, take it and let us know of it. A good income is assured to The P. S. C. graduate. Why? Because he has what the world wants. His patients get value. They bring others, and so save advertising bills. The goods advertise themselves. The P. S. C. helps its graduate in the field by heading patients towards him. Everything is in his favor! Fortune no longer frowns, but **KEEPS SMILING**, in company with his ever-increasing army of ever-improving patients.

THINK OF IT! Would you be President or a Chiropractor?

"NO LIFE LIKE IT!" is said and acted by all of our representatives in the field.

Somebody is going to get a harvest in your town. There are lots of "incurables(?)." **Hurry up** or someone else will get the crop. The harvest will be dollars, thanks and smiles—all acceptable. **Wake up and get busy!** **NOW'S** the opportunity. \$100 pays your tuition for twelve months' instruction, comprising 2080 solid hours of personal, face to face instruction. You are in contact with the "men who set the pace," and the best and most competent teachers of pure, specific, unadulterated, philosophical Chiropractic. You are also in company with students from all parts of the world. We have the best and largest anomalous and pathological osteological collection in the world, also more than 6,000 lantern slides, showing all parts of the anatomical structures of the body, normal and abnormal. Lectures are delivered from these two mornings per week. The P. S. C. shows you the goods—makes you competent and confident. Don't waste time; it's money. **Think seriously! ACT PROMPTLY—go for all you're worth, and WIN.**

WITHOUT MONEY AND WITHOUT PRICE.

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